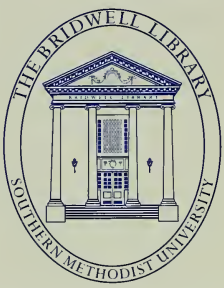
Church at the Crossroads

A History of First United Methodist Church Dallas

From the Collections of

Bridwell Library



Perkins School of Theology
Southern Methodist
University

Digitized by the Internet Archive
in 2009

http://www.archive.org/details/churchatcrossroa00firs

Church at the Crossroads

A History of First United Methodist Church Dallas

Published by UMR Communications
Dallas, Texas, 1997

UMR Communications
2400 Lone Star Drive
Dallas, Texas 75212

Copyright © 1997 by First United Methodist Church,
Dallas, Texas. All rights reserved.

The cover art is by Donald F. Mitchell
Turtle Creek Gallery, Inc.
All rights reserved.

Layout and Design
Susan McReynolds

Creative Director
Tom Gibson, UMR Communications

Contents

Foreword – Hal N. Brady III 5

Preface – Allen Robert Desmond 7

Chapters

1 *Our Frontier Beginnings* 1846 - 1859 13
James Anderson Smith 25
The Browder Family 27

2 *"Who Is My Brother?"* 1860 - 1861 29
Anthony Bewley 42
James R. Bellamy 44

3 *Looking for a Home* 1861 - 1879 47
William C. Young 60

4 *Recovery and Expansion* 1879 - 1893 63
The Pierce Family 75
Virginia K. Johnson 77

5 *Trinity and Tabernacle* 1884 - 1916 79
The Yeargan Family 88
Hubert D. Knickerbocker 91
Samuel H. C. Burgin 93

6 *The High-Steeple First Methodist, South* 1894 - 1916 95
George Clark Rankin 108
John Monroe Moore 110
George Miles Gibson 112
Samuel Ross Hay 114

7 *Building the Million-Dollar Church* 1916 - 1926 117
Bessie Thompkins Stevenson 128
Willie Gibbs 129
Charles C. Selecman 131
Alvin V. Lane 133

HISTORY

8	*Racism, Debt and Depression*	1926 - 1938	135
	Carl C. Gregory		150
	William C. Martin		152
9	*Dedication and Hope*	1938 - 1946	157
	W. Angie Smith		170
	Lynn W. Landrum		173
10	*The Golden Age – into the Second Century*	1946 - 1959	177
11	*Keeping the Glitter*	1960 - 1972	195
	Robert E. Goodrich, Jr.		228
12	*The Renaissance at First Church*	1972 - 1980	233
	Robert Thomas Wortley		247
	Forest E. Dudley		249
13	*A New Optimism*	1980 - 1987	251
14	*Church at the Crossroads*	1987 - 1996	285

Appendix

1	Becoming a Preacher	308
2	Profile of the Dallas Class of 1860	309
3	The Hardships Preachers Endured During Reconstruction	313
4	Jewish-Christian Brotherhood in Dallas	315
5	The Ku Klux Klan	317
6	History of the First Methodist Church	319
7	The Dickerson Chapel	321
8	Westerfeld Memorial Methodist Church	323
9	The Rule of Law and the Right of Dissent	327
10	Chairs of the Administrative Board	328
11	Pastors of First United Methodist Church	330
12	Sesquicentennial Memorials/Honors	332
13	Sesquicentennial Patrons	336

Illustrations 339

Endnotes 371

Index 387

Foreword

For 150 years The First United Methodist Church of Dallas has been a creative and redemptive force in our city, community, and world. Our Christian faith was built by God-fearing men and women who determined their direction from the Bible and who sought to be faithful to the purposes found therein. It is the sturdiness of this foundation that has produced the notable legacy we enjoy today.

In our measurement of things we tend to look at structures, numbers and events. No right-thinking person would dare ignore these things, as they represent the commitment of the people of God through the years. Certainly, we at First Church have a thrilling history in the development and construction of our structures – the Lamar Street building, The First Methodist Church building on Commerce and Prather and presently, The First United Methodist Church building at the corner of Ross and Harwood. In addition, our numbers and events have brought about untold good in the city of Dallas and all around the globe.

Reading through this First Church history and being a part of it has sharpened my own awareness of the great numbers of elected officials, ministers, staff persons, teachers and members alike who have shared in our illustrious history. It is simply impossible to call all of these people by name. Consequently, every name mentioned is representative of a number of others who made similar contributions. It was during our Sesquicentennial Celebration in 1996 that the decision was made to publish this history.

A special word of thanksgiving is in order for those who authored this history. Bob Desmond played a significant role in the research, development, selection of writers and in

other aspects of this work. In the early stages, he was ably assisted by The Reverend Walter Vernon. Others who had significant roles in the writing and/or compiling of this work were the following: Gene Roberts, Claire Cunningham, Marjorie Mills, Jo Smith, Wes Baggett, Nicki Nicol-Huber, Thelma Goodrich, Lillian Sills and Royleen French. Appreciation is also expressed to the Sesquicentennial Patrons and to those who contributed memorial and honorary gifts. Finally, we owe a special debt of gratitude to Ronald Patterson, Publisher of *The United Methodist Reporter*, and his wife, Marlene, who served as editors in bringing this project to completion.

I conclude with the words of Adolphus Werry in his *History of First Methodist Church of Dallas, Texas 1846-1946*:

"For the next Centennial (Sesquicentennial), we would not pray for lighter tasks than those performed by the men and women of the past; but pray for strength to do greater things for our God and Christ."

– Hal N. Brady III

Preface

In beginning the planning and research for our new history, I began thinking what would be the right title for the book. The idea came to mind:

The Greatest Church In American Methodism

Now, before you judge me too severely for this grandiose and presumptuous over-statement, let me tell you why. I'll simply touch the high spots.

We have supplied The Methodist Church with eight bishops, six of whom were selected directly from our pulpit, but this is only the visible tip of the iceberg of our leadership roles in the connectional church. Three times we hosted the General Conference of Methodism including the 1968 conference forming The United Methodist Church. In 1938 it was our own John M. Moore who chaired the unification of the three major branches of The Methodist Church bringing the South and North together for the first time in almost one-hundred years. We have supplied key leadership from both laypersons and clergy at General, Jurisdictional, and Annual Conferences for over one-hundred years.

In Public Education even before we had our first simple church structure on Lamar Street, we sponsored a school for the town's children more than a decade before public education was established in Texas. Two of our pastors were presidents of that academy, but it was our lay people who began it. Today, dozens of our members serve as teachers, counselors and librarians in schools at every level.

In higher education, many know the great role our church played in the initial planning and fund-raising for SMU. We even gave all the proceeds of the sale of our former church building to help fund the fledgling Highland Park Methodist Church on the SMU campus. We also supplied Charles C. Selecman from our pulpit. Several

BRIDWELL LIBRARY
SOUTHERN METHODIST UNIVERSITY

professors and administrators from SMU and Perkins have been members here over the years.

In Health, we played a similar role in the planning and fund-raising for the Methodist Hospital; and the nationally renowned Golden Cross plan was conceived and started right here in our church.

In Missions, we have sponsored missionaries in every major part of the world. Through our connectional giving, special church projects and the dozens of classes which sponsored or helped to sponsor missionaries — tens of thousands of people on every continent have heard the Good News.

In local missions as early as the turn of the century, our women's group marched down to the red-light districts near the present West End district and brought young girls out of a life of despair and degradation and offered them a home, training, and a faith to start a new life. These missions continued through the founding of Wesley-Rankin Center, Bethlehem Center and Westerfeld Chapel in West Dallas, to our emergency services and outreach programs of today.

In Christian Education, we provided early statewide leadership to the Epworth League and helped start the Epworth-By-The-Sea summer program on the Gulf. We had the distinction of being the largest Sunday School in Southern Methodism more than once. Over the years, Nashville has called on our people to provide substantial portions of the Church School curriculum for the entire church.

In the community our members have often held the highest offices of the city and county from Andy Moore, the town marshall, and W. K. Masten, a circuit riding preacher who was also the town clerk before the Civil War, through Gus Thomasson and Louis Blaylock in the 1920's and 30's to Bill Melton and Chuck Anderson in more recent days. We have supplied leadership to the total community.

We have pioneered in the field of audiovisual ministry

with the innovation and courage of Bob Goodrich and the steady hand of Howard Grimes.

We have been called the "Mother Church of Dallas Methodism." In the early 1870's when we were in a simple structure at Commerce and Lamar and were called the Lamar Street Methodist Church, we helped sponsor the Dallas Mission Circuit with three points — Cedar Springs, East Dallas, and South Dallas. These became Oak Lawn Methodist, Grace Methodist, and Ervay Street Methodist.

Our former pastors, especially "Uncle Buck" Hughes and H. A. Bourland and later H. D. Knickerbocker, were the founding pastors of at least 20 Dallas County Methodist Churches. And last, but not least, our spectacular music programs and drama represent constant gifts to the broader community as well as nourishment to our own hearts and spirits.

Are you beginning to see why that title came to mind? But I rejected it for:

The Church at the Crossroads

For many of us, this title brings marvelous memories. For about twenty-five years, this was the theme of our church under the ministry of Bob Goodrich. Certainly it stood for the Crossroads of Ross and Harwood, but he told us it meant so much more. That we and our society and our nation were at vital crossroads and our church needed always to be at each one of them.

I choose the title for two reasons. First, my study of early Dallas reveals that the first families settled here largely because of the crossroads of the old Preston Road intersection with the new road commissioned by the Republic of Texas to join the crossing at the Red River with the roads to the south and west at Dallas.

Later there was a crossroads of the railroads with the Texas Pacific meeting the Katy in Dallas. Even later the old Interstate went south to Waco, west to Fort Worth, north to

Gainesville and east to Terrell. Today, DFW airport is in the same tradition.

But it is not the geographic considerations that are most important. We have faced several important crossroads of decision as a church over the decades.

In 1883, four years after our church on Lamar Street burned, we had collected funds to build and had two pieces of property. But they did not fit into the building plans, so they were sold and all of the money put in the bank with the building fund. The bank went broke and this was fifty years before the FDIC. We were churchless, landless, penniless.

But we were not hopeless! Should we throw in the towel? There were other fine Protestant churches by this time in Dallas. I don't have to tell you the members' decision!

Then in 1921, when we were set to build the building we enjoy today, the engineers and contractors told us a sad story — the subterranean conditions of the southwest corner of Ross and Harwood would never allow a church of the size and weight of the one we planned — our church. It would require much more money than we had to put in larger and deeper supports and, even then, there would be no guarantees.

Again, you know the rest of the story — we raised more money, made better foundation plans, raised even more money and started to build. We finally became known as the "Million Dollar Church" because of the escalating costs. Much of this was in the form of debt, and just three years after we moved in, so did the depression.

The time came in 1935 when the note was due and we couldn't pay it. The bank was ready to foreclose. Our key lay leaders got together just as they had in 1921 and decided on a bold plan — they would buy the note themselves and save the church from ever again being threatened. They risked their own businesses and homes, but their plan was accepted and the church was saved.

We were at a crossroads during the gasoline crunch. How

could a downtown church survive with three dollar potential gas prices and long lines at the gas pumps? We didn't flinch.

Finally in the Spring of 1987, another Crossroads, our greatest tragedy, bombshell after bombshell dropping — each week worse than the last. Two equally sincere viewpoints of the road to take were placed before us. Would the issues hopelessly divide us? Would hundreds leave to find a less stressful church home?

We finished the year with a new pastor, a profound unity, all our debts and apportionments paid, and our congregation intact and growing! We passed another huge test at the Crossroads!

One last question — why did this Church at the Crossroads become one of the Great Churches in Methodism? Obviously, there are many elements that comprise a great church. But usually there is one principal reason for its greatness.

Sometimes it is the charisma of one dynamic leader. How about Bob Goodrich? As magnificent as he was, when Bob Goodrich got here we were a great church, and we are a great church today, many years after he left us to become a bishop.

Sometimes it is money. Riverside in New York and Highland Park Presbyterian have had multi-millions from several benefactors to fund buildings, huge staffs, and visible programs. Dallas has had hundreds of fortunes over the years in cotton, transportation, merchandising, oil, real estate, insurance, and high tech. But a very strange phenomenon is that none of them were members here. Perhaps it has been a real source of strength that we have had to depend on a broad base of giving.

Location? This can be a huge factor. Highland Park Methodist with SMU in its back yard and Highland Park in its front is a good illustration. We have had to survive ours! How many of us live closer to this church than to any other United Methodist Church?

Then what is the principal cause of our continuing

greatness? I have to give Harry Owens the credit for putting me on to the answer. He said, "Bob, don't concentrate on the preachers. Take a long look at the lay leadership."

My studies have proven Harry correct. The administrative board, all its predecessors and all of the quarterly conferences so far back that they were called quarterly meetings and literally held four times a year — yes, the laity are the key ingredients in keeping this church always at the Crossroads and choosing the right paths when the decisions have been the most difficult.

Our laymembers uphold a magnificent tradition. They are the keepers of a gigantic responsibility. Be proud you belong to a great church. Be humbly grateful you made the church GREAT!

— Allen Robert Desmond

Chapter 1

Our Frontier Beginnings

1846 – 1859

HISTORY

The year was 1846. Dallas County had just been formed, the village of Dallas was planned by John Neely Bryan; the state of Texas had been admitted to the union and The Methodist Episcopal Church, South was in its first full years of existence. What a time for a fresh start!

The folks who were to become the first Methodist members had been dreaming about Texas for a good while. Back in Tennessee, Kentucky, and Virginia, with the usual problems of farmed-out land, unavailable homesteads and a lack of perceived opportunity, they read and talked about a new life on the frontier.

For over twenty years, Stephen F. Austin and other promoters of Texas immigration had sung the praises of Texas. Fertile virgin land, which was practically free, unlimited opportunities, great climate, adventure! What a combination! The posters and fliers took the usual liberties with facts, and failed to mention the problems and difficulties. In addition, the newspapers had told stories of an independent group of "Texians" who beat the odds by gaining their freedom from Mexico, and the negotiations to bring this proud Republic into the United States. They wanted to be a part of it!

The earliest Methodists in Dallas County, the Webbs, Cochrans, and Fortners, had settled in the Peters Colony near Farmers Branch about two years before in 1844.

Even the earliest pioneers in North Texas found that they were preceded by the Methodist circuit riding preachers. They visited individual farm families where they would share a meal or two, some scriptures, prayer, and even a bed before continuing the next morning. When there were enough Methodists in the neighborhood, a "class meeting" was established which became a regular part of the monthly circuit ridden by the preacher.

In 1846 the records show that Thomas and Sarah Crutchfield, Mary McComas, Sarah Zachary, and Dr. A. D. Rice were living in the village of Dallas. These were no doubt the first Methodists in Dallas, and they formed the first

class.[1] Orin Hatch was appointed to serve the Dallas mission (circuit) from February, 1846 to March, 1847. At that time the Dallas mission extended as far north as Gainesville and Sherman, a circuit of several hundred miles. Daniel Payne was the presiding elder of the Marshall District, which included the Dallas mission.

The extreme difficulty of the life of the circuit rider is told in an account written about ministry at that time in North Texas:

> *I reached the settlement on four-mile prairie, preached and formed a small class; from thence I crossed Cedar Creek without roads or fords a distance of six miles to one Mr. Wards, left an appointment then crossed King's Creek wending my way through the tangled grass ten miles which brought me to the house of one Mr. Dameron...we fixed on a stated appointment. From that point I went to Kings Fort (Kaufman) where a small congregation was gathered in a short time for preaching.*

He then tells of joining with another preacher and continuing the trip:

> *We got the best information we could in reference to the way and traveled on until late in the evening. I insisted that we missed the way but he contended we were right; and when night came on we were still in the unbroken prairie, with a certainty of finding no human habitation to shelter us from the falling dews and the chilling breeze. It was indeed an unpleasant situation. We adjusted ourselves to our fate, and staked or hobbled our horses to graze on the sward and laid us down upon our grassy bed to sleep. I, being a back woodsman slept very well, but he had his first night out-of-doors in the cheerless wilderness, and he slept but little.*

Later in this account, he summarizes:

> *For the two years labor in this field, I received from the people about twenty dollars in money, and but little of anything else. Still I look back on this period as one of the happiest in my ministerial life. I have seen the rise and progress of Methodism in my adopted state for 33 years...Soon I shall be in a better land. But the church will still live and the Master will carry on his work as if I had never lived.*[2]

Because the circuit riders had vast areas to cover, practically no resources, and the elements to battle, the job of holding together small congregations or "classes" was left to the "local preacher" when one was available. (See **Appendix 1**, ***Becoming a Preacher***.)

For the communities of Dallas County, including the tiny village of Dallas, that local preacher was Rev. James A. Smith. He was truly the Father of Dallas Methodism.[3] (See **James Anderson Smith** at the end of this chapter.)

He arrived in January, 1847 to make his claim in the Peters Colony along with his extended family, and several other Methodist families. They were happy and surprised to find that Isaac Webb and his neighbors had arrived and had built a little Methodist chapel near Farmers Branch and named it Webb's Chapel.

Although he was an ordained Methodist minister, Smith chose to take the local preacher's role so that he might devote his weekdays to farming and community affairs. But from the first year in Texas, Brother Smith preached in one of the surrounding neighborhood class meetings and took care of most of the marrying and burying when the circuit rider was not around.

The circuit rider that year was Joab H. Biggs, who was appointed to the Dallas Circuit in March, 1847, at the annual conference held in Clarksville. The first quarterly conference of 1847 was held at Webbs Chapel. James A. Smith, local preacher; Joab H. Biggs, preacher in charge; W. C. Lewis,

presiding elder; and laymen G. W. Minton, Isaac Webb, and James M. Chenewith were present at that conference.

In a letter to *The Texas Christian Advocate*, Smith tells of one of the earliest revivals in November, 1847. The class at Webbs Chapel seemed to be "unusually sincere for a great meeting to take place, but the weather was cold and cloudy." The chapel had no chimney or stove and it seemed that the meetings would have to end, when the Webbs volunteered to move all their belongings out of their simple cabin to allow the meeting to move in where it was warm. Smith described it in these words:

> *The meeting did go on, and one of the most glorious and happy meetings that it has been my privilege to witness was the result. Day and night, for six days, the meeting was kept up. Preaching was a pleasant task. Mourners came forward, weeping and calling for mercy. The Lord was in Zion, her King in her midst. There was balm in Gilead, a great Physician there, and not less than 22 sin-sick souls were made whole, and glorified God their savior.*

This beginning of revivals in Peters Colony is due, under God, to the humble prayers and faithful labors as well as pious example of a few pioneers, who, when they came to Texas, did not forget their religion or their church privileges.

The Lord hath done great things for us, whereof we are glad.

One of the neighborhood classes where James Smith preached was in the village of Dallas. Although his land was between Airline Road and Preston and between Walnut Hill and Royal, he belonged to the Tannehill Lodge of the Masonic Order in the village of Dallas, and undoubtedly did some shopping in the stores that were being established around the courthouse square after Dallas won the close election to become county seat in 1850.

In 1847 the village of Dallas had only two hundred or so people and a Methodist class of a dozen. They met where

and when they could; in a store, in a courthouse room, or in a home.

M. F. Cole was the appointed junior preacher on the Dallas Circuit in 1847, serving with Joab H. Biggs. In 1848, he was reappointed to the Dallas Circuit as the preacher-in-charge. The Trinity District with John W. Fields as presiding elder formed in 1848. Concerning the size of the Trinity District, Fields wrote in his diary:

> *It extended from a line of Houston and Anderson Counties north to the Red River, its northern boundary. The Trinity River was its western boundary. It was three counties wide. It was about 800 miles in circumference, allowing the presiding elder to get home every three or four weeks.*[4]

The center of most of the Methodist activity was still at Webb's Chapel and the White Rock camp grounds at Alpha Road where the earliest quarterly conferences were held by the presiding elder of the district.

To help understand the role of the presiding elder (now called District Superintendent) and the quarterly meetings he presided over, we again quote from the diary of John W. Fields, Presiding Elder of the Trinity District and the founder of several churches in Kaufman, Rockwall, and Collin Counties:

> *Sabbath morning, had a most precious Love Feast. At 11 o'clock, preached from Hebrew IX, 27-28. The Lord applied the word; and at the table we felt His presence very near.*
>
> *The meeting closed at night with one poor broken hearted mourner — may the Lord yet convert him.*
>
> *April 8th & 9th — Attended the Quarterly Meeting for Cherokee circuit at Rusk — found a feeble, faint and fearful Church — everything unfriendly to religion to contend with. During Quarterly*

Conference I started a proposition to build a Meeting House — subscribed five dollars myself to encourage the country brethren to do something. In this little mite I was nothing the loser as a liberal California gold-digger placed in my hand the amount at the close of the Conference. A new and important lesson was this in the doctrine of special providence. This church is likely to be completed in a few months, as others are now several hundred dollars subscribed, and the right class of men are on the building committee.

He then continued with accounts of his preaching to mixed reception, "some gnashed their teeth, some laughed to scorn, while others looked serious and wept." His topic was a simple one, against sin generally, and all the vices of the day particularly.

The entire circuit was during a rainy period so he was forced to turn back at times and proceed with difficulty at other times. He described one of these episodes:

I started (for Dallas) again, found ... the East Fork of the Trinity the worst and most dangerous stream in Northern Texas, covering its miserable bottom for two miles. What shall I do? enquired I of the ferryman, and then secretly of the Lord. Go, said the Lord, and lo I am with you even to the end of the world. I enquired of the poet and he said, When through the deep waters I call thee to go: the rivers of woe shall not overflow.

He pressed on, and making the crossing successfully, he paid the ferryman and thanked his God!

His next stop was Dallas where a "love feast" produced the spirit of a recently departed "sister." Rather than chalk this up to superstition, he decided that this was "the doctrine of ministering angels."

The "love feasts" referred to in this inspiring account were held at various times in this pre-civil war period, but especially at the fourth quarterly meeting, often held at a

camp meeting grounds. The "love feast" preceded the Lord's Supper and included singing, prayer, and religious testimonials before a symbolic partaking of bread and water.[5]

The camp meeting was the most exciting and well-attended religious and social event of the year. Life on the frontier was a monotonous existence with ceaseless hard labor, and limited sources of amusement. Churches and schools were non-existent. About the only release from this cheerless life was hard liquor, plentiful and cheap, even for committed Christians.[6] In fact, many Dallas merchants provided free liquor at the back of their stores as an inducement to draw shoppers.

When the camp meeting emerged in the early nineteenth century, its popularity was immediate and universal. Imagine a combination of an encampment, a huge family reunion, and a continuous revival with the best speakers available. People came from fifty miles around and stayed in tents, wagons, and even on the ground.

It was a time for meeting new people (even possible mates), socializing and eating with old friends, and hopefully, establishing a new relationship with the Lord. It was asserted at the time that "nearly one-half of the members of The Methodist Episcopal Church are the fruits of the camp meetings."[7]

Everyone came. The slaves were camped behind the platform and the preacher would preach to both audiences simultaneously.

The most popular campground in Dallas County was the White Rock site at Alpha Road.[8] Even after the camp meetings lost popularity in the sophistication of the late nineteenth century, the "Methodist Campgrounds" continued to be a popular spot to gather until it was given to Southern Methodist University (SMU) in 1916. By 1919 it was sold to become a private estate. Buddy Fogelson owned it for a decade and sold it to The Northwood Club in 1945. It still maintains its natural beauty in the center of the development of north Dallas as one of the finest golf courses in the city, the site of the U.S. Open championship in 1952.

For the preachers, there was also the excitement, fellowship, and inspiration of the annual meeting of the conference. Because of the itinerary principles of Methodist policy, they were almost sure to get a new assignment each year. (This was changed to every two years after the Civil War and every four years toward the turn of the century.)

It was a period of swapping stories, doing the business of the church, and being inspired by a visit from the bishop who usually addressed the conference. In short, not too different from the annual conference of today, except that there were no lay members until 1866.

The first membership roll of the Dallas Methodists was furnished by Andrew Cumming, who was assigned to the Dallas Circuit in 1849. Eleven names are given: Edward Browder, Elizabeth Browder, Perry Deason, Lucy P. Browder, Thomas Crutchfield, Sarah A. Crutchfield, Sarah Zachary, A. S. Sampson, Isabella Harwood, Mary McComas, and A. D. Rice.[9] (See **The Browder Family** at the end of this chapter.)

The village of Dallas narrowly won the election for permanent county seat in 1850. James G. Hardin was the preacher-in-charge of the Dallas Circuit that year, and J. T. P. Irvine was the presiding elder of the district.

The following year William K. Masten was appointed to the Dallas Circuit and according to the records of Dallas County, Volume C, Page 33, he filed a power of attorney appointing trustees for church property for The Methodist Episcopal Church, South, in Dallas. This was the first record of trustees to hold property for the church in Dallas County.[10]

Harvey W. Cumming, the brother of Andrew Cumming, served the Dallas Circuit in 1852. At the 1853 session of the East Texas Conference held in Marshall on November 30, T. B. S. Marshall was appointed to replace Cumming*. William E. Bates was also assigned that year as a supply junior

*_Editor's Note:_ Upon further research for this book it was discovered that there was no such person as T.B.S. Marshall. The initials meant, "To Be Supplied" at the conference held in Marshall, Texas.

preacher on the Dallas Circuit by presiding elder A. N. Ross. At the end of that year there were 551 whites and twenty-three black members with twelve local preachers on the Dallas Circuit.

Until 1853, the camp meetings and newspapers, magazines and a few books which were "shared until they were worn out"[11] represented most of the education, entertainment, and civilizing influences in the growing village of Dallas.

In that year, the Tannehill Lodge of the Masonic Order built a two-story structure with their meeting hall on the second floor and a common hall on the ground level.[12] It was located at Ross and Houston, which is now the center of the West End District. For the next fifteen years, this facility was used in rotation by several churches including the Methodists. Until the first church building on Lamar Street was completed in 1868, this was the temporary home of the young Methodist congregation.

The first blast of prosperity hit Dallas about this time. The generous crops of wheat and cotton were being processed and exchanged in East Texas for lumber to enable the log cabins to be replaced by pine frame homes with cypress shingles. Transportation was by ox-cart and Alexander Cockrell made his first money providing this service.[13]

To expand the trade to the west and south, Cockrell, who owned one of two ferry services in Dallas County crossing the Trinity River, decided to build a wooden bridge in 1854.

Perhaps the greatest benefit of the bridge-building process was the development of a large sawmill, also owned by Cockrell. This brought a building boom and employment to virtually all the newcomers who needed a job.

Also in 1854, Alexander R. Dickson was appointed to the Dallas Circuit, along with L. C. Crouse as junior preacher. During the period from 1854 to 1858 the population in North Texas experienced a sharp increase. Twenty-seven counties

were organized during these years. Dallas Circuit grew from a handful to 600 members.

Because Dallas was becoming a commercial center and the population of the village and county were steadily increasing, the East Texas Annual Conference of The Methodist Episcopal Church, South established the Dallas District for the first time on November 21, 1855. John B. Tullis was presiding elder. The appointments on the district included Dallas, Grayson, Kaufman, Alton, Athens, Garden Valley, and Quitman. Alexander Hinkle was in charge of the Dallas Circuit. The village of Dallas was still only one stop on the Dallas Circuit which included Webb's Chapel, Cedar Springs, Duck Creek, Lancaster, and other smaller classes.

This period before the Civil War was free of the racial segregation which would become a way of life in the south after the disaster of reconstruction. Slaves regularly attended church with their masters. In North Texas, there were no separate churches for blacks until after the war. Southern Methodist bishops encouraged their preachers to evangelize the slaves actively. The village of Dallas had a slave population of less than ten percent and we have no accurate figures on black attendance at the worship services.

The limits of the village of Dallas were a half-mile square when it was incorporated on February 2, 1856. The charter had been drawn by Judge Nat M. Burford, a member of The Methodist Church. Dr. Samuel Pryor was elected the first mayor at the first village election held in April, 1856. Joshua Y. Youngblood served the Dallas Circuit during this year, and he was followed by Levi R. Dennis in 1857. John B. Tullis was the district's presiding elder for the years 1855 through 1857.

A double tragedy for the village of Dallas and the Cockrell family occurred in 1858. On April 3, Town Marshall Andrew Moore, a prominent member of the Methodist Dallas Class, killed Alexander Cockrell in a dramatic gunfight at the foot of Commerce Street, near the Cockrell home.

They had a long-standing feud over a debt of Moore's to Cockrell.

Moore was exonerated by a jury shortly thereafter in what appears to have been a popular decision. Less than two years after the shooting, in April, 1860, Alex's widow Sarah gave Lot 5, Blk. 51 at Commerce and Lamar for the first Methodist Church to a committee of trustees headed by Andrew Moore! In July of that same year, J. M. Browder gave Lot 6, Blk. 51 to the same trustees.

Later in 1858, the Cockrell's wooden bridge over the Trinity, some two football fields long, fell fifty feet into the muddy waters below. Both the bridge and the church had to be built well after the Civil War ended.

Archibald C. McDougal was appointed to the Dallas Circuit in 1858, with J. R. Bellamy as presiding elder for the district. William T. Melugin was the first preacher to be assigned to Dallas for the two years of 1859 and 1860. More will be said about him in the next chapter. (See ***Appendix 2, Profile of the Dallas Class of 1860***.)

A building committee was appointed for the Lamar Street Church in 1860 and a nest egg of $600 was collected and deposited with Marlin Thompson, a brother-in-law of Sarah Cockrell.

Along with most of the able-bodied men of Dallas, Marlin Thompson, and the nest egg, went to war!

James Anderson Smith

Entrepreneur, Pioneer, Planter,
Civic Leader, and our First Local Preacher

This most remarkable man was born September 25, 1801 in the Chester District, South Carolina. Without the benefit of early schooling, he enrolled in a school teaching basic grammar after his marriage to Anne Killen on February 26, 1824. In his late twenties, they moved to Franklin County, Alabama where he was an overseer of slaves. At age thirty, he joined his father in Lauderdale County, Alabama and took over the management of his plantation. Shortly thereafter, he was converted and became a Methodist class leader. In the Fall of 1843, he was licensed to preach, a relationship that he sustained for twenty-nine years. After a short stay in Mississippi, Smith settled in the Peters Colony with his wife, mother-in-law, five children and nineteen slaves.

He expanded his plantation twice from its original size of 640 acres to over 1000 acres, first growing cotton, then wheat, barley, oats, and corn. The farm house was located on Royal Lane east of Preston Road. He supervised the operations of the farm on a daily basis, but his activities also included heavy civic and community responsibilities, as well as preaching every Sunday somewhere in Dallas County and doing the marrying and burying when the circuit rider was away.

Even before Dallas had a county seat, Smith was one of the first five county commissioners in 1848. Realizing that transportation was vital to marketing cotton, he pioneered Trinity River Navigation, attending a conference in Huntsville with John Neely Bryan in 1848 and commissioning the first

flatboat named the "Dallas" in 1852. It was built by the first saloon-owner in the village, Adam Haught, and only got as far as Corsicana, 70 miles, in its four-month journey. Next, Smith built the first cotton gin in Dallas County and was president of the Dallas County Agricultural and Mechanical Association which sponsored the forerunners of the Texas State Fair, a Dallas County Fair in the 1850's.

His involvement in the village of Dallas started with his membership in the Tannehill Lodge of the Masonic Order in which he held several top offices. Several accounts of early Dallas Methodism credit him with preaching the first sermons in the village in shops, the courthouse, and after 1852, in the Tannehill Lodge building.

After his wife died in 1860, Smith proposed marriage to Sarah Cockrell but was refused. During the early years of the Civil War, the 61-year-old preacher founded and was captain of a company of volunteers called Dallas Home Guard, Company A.

Although starting life with few advantages, when Smith died on April 15, 1863, he was a successful businessman, a respected community leader, a persuasive preacher, an eloquent orator, a loved family member and a devoted Christian.

On one of his cherished books, *The Christ of History*, he wrote:

> *This is my beloved Son. Hear Him! Such a truth! How grand! How glorious! Hear ye Him, give heed to His teachings. Attend His calls. Obey His commandments. Die with Him to sin, as He died for sin. Arise with Him to newness of life. Live with Him a life of holiness, benevolence and humble devotion. So may I believe, attend, obey, and live with Him forever.*

The Browder Family

Mrs. Lucy Jane Monroe Browder (1800-1873), a niece of U.S. President James Monroe, was the matriarch of the "Dallas Browders" who were important in the early life of both Dallas and our church. Old City Park was originally their homestead and its productive spring provided the earliest source of water for the village other than individual wells.

Lucy and her sons, Edward Cabell Browder (1825-1878) and Isham Bell Browder (1827-1862) arrived in Texas in 1845 from Missouri. They first owned land in northern Ellis County but by 1850 lived in Dallas County.

Edward served as Dallas' first District Clerk from 1850 to 1874, was an initial member of Tannehill Masonic Lodge, and was one of the first stewards, class leaders and Sunday School Superintendents at First Methodist Church. During the Civil War he was elected Captain of Company C in the Eighteenth Texas Cavalry. His brother Isham served in the same troop but died of disease in 1862.

After the war, Lucy and Edward Browder bought and sold land in Dallas. In 1865, Lucy conveyed to Edward the approximately sixty acres containing Browder's Spring. In 1871, the Texas Legislature passed a bill granting right-of-way for the Southern Pacific Railroad with a short rider requiring that it pass within one mile of Browder's Spring, thus assuring the growth of Dallas.

In the early 1870's Edward Browder developed Browder's Addition, a fashionable suburb southeast of Dallas, between town and Browder's Spring. In 1872 the city named Browder Street after Edward. The area near Browder's Spring was established as the first city park in honor of the 1876 national centennial, and a portion remains today as Old City Park.

Edward Browder died in 1878. The next year, his son, Pleasant Browder, sold Browder's Spring to a private company, which delivered water to Dallas customers. The spring was later sold to the city. Dallas used water from the spring for about eight years before the town's need outgrew the spring's capacity. The spring was reactivated for a short time during the long drought of 1908-1913.

Chapter 2

"Who Is My Brother?"

1860 – 1861

Courage, resourcefulness, iron-will, dedication, and faithfulness were all traits in heavy supply among the frontier Dallas Methodists. While we glory in their achievements, we must also recognize their humanity and fallibility.

Although he may have overstated his evaluation, the early preacher and presiding elder William Holmes "Uncle Buck" Hughes was undoubtedly sincere in his remembrance of these pioneers:

> *The best community I had ever met. Instead of riff-raff and refugees from justice, as often falsely asserted, I found they were from the very best class of people in the old States. They were from the middle-class which always provides the bone and sinew of all good communities. The lazy, indolent lower class have not energy or courage...the upper class had no need to deprive themselves of the comforts of fortune.*[1]

But for us to understand the past and learn as many of its lessons as possible, we must occasionally face honestly and openly parts of the Methodist heritage tainted with fear, resentment, and selfishness resulting in shameful behavior and disgrace.

The years 1858-1862 were filled with growing tension, hatred, and paranoia throughout the southwestern frontier, the border states, and the old south. Even the finest people can get caught up in activities which future generations, with the luxury of hindsight, can view as reprehensible.

Today, it is impossible for us to understand, much less condone, slavery. As early as the Christmas Conference of 1784 in Baltimore, the preachers determined "to extirpate this abomination among us." By 1789, this had been softened to forbid "the buying and selling of men, women and children, with an intention to enslave them." But the rule against holding slaves had disappeared.[2]

Most Methodists wanted to see an end to slavery, but the methods to achieve this goal were vastly different and the

gulf between the northern and southern Methodists was steadily increasing. The northerners wanted immediate abolishment of slavery while the southerners wanted a slower process of civilizing and educating the slaves, and humanizing and christianizing both the slaves and the slave-owners until both were ready and willing to allow the institution of slavery to die a natural death.[3] Similar arguments were repeated in the 1950's and 1960's as our nation struggled to deal with the dilemma of segregation.

By the year of the fateful General Conference of 1844, in New York City, slavery was not yet a crucial issue in Texas. (In 1836 there were only 5,000 slaves in Texas, but by 1860 the number had grown to 182,566, almost one-third the population.[4]) The two delegates from Texas, the first in General Conference history, were John Clark and the noted pioneer circuit rider, Littleton Fowler.

Fowler wrote his wife from the conference:

> *I am in deep distress for fear the church at this General Conference will be divided...on the slave issue. Bishop Andrew lately married a woman who held slaves, which has given great pain to the church in the free states. They want him to resign. If he does not, I think they will unfrock him at this conference, then will commence a battle.*

A resolution was proposed by abolition activists calling for Bishop Andrew to stop functioning as a bishop as long as he had a slave. Clark tried to abstain and reluctantly voted in favor of the resolution. Fowler voted against it.[5] When the conference could not solve the problem after several attempts, both sides agreed to a Plan of Separation which would give a separate independent existence "to the southern conferences." The delegates from the south and southwest caucused and agreed to meet May 1, 1845, to form what was to become The Methodist Episcopal Church, South. Fowler signed on as a delegate; Clark moved to the north under a cloud of censure back home in Texas.

The era of extreme polarization had begun. The two

greatest influences in solidifying Methodist pro-slavery attitudes in Texas were the newspapers, both secular and Methodist, and the visits and pronouncements of the southern bishops. During the entire decade between 1850 and 1860, *The Texas Wesleyan Banner* and its successor *The Texas Christian Advocate* were constantly defending and even promoting slavery, while ridiculing and castigating the hypocritical and extreme abolitionist positions of many northern Methodists.[6]

As the eight southern bishops criss-crossed the South speaking to annual conferences, other conferences and other large gatherings, the rhetoric became more and more extreme. The most active, vocal and vitriolic was Bishop George F. Pierce. This is an example of his views and his style:

> *The Northern Methodists...avowed doctrines constitute them disturbers of the peace. They come into the slave states as open, declared enemies of the institutions of the people. On their own theory, they cannot be faithful to God without aiding and abetting runaway slaves. They must sympathize with arson, blood, murder, insurrection and carnage. Recent developments in Texas, and articles and editorials in the papers of the Northern Church, justify the logic of these conclusions. For these reasons, abolitionists cannot and ought not to be tolerated in the Southern States. No quarantine will justify their admission, no fumigation can disinfect them. Rank, rotten with foul virus of an incurable disease, foes of God and man, spies and traitors to their country and their kind, let them stay where they belong.*[7]

Understand, he was talking about white ordained Methodist ministers who were preaching the principles of the Wesleys and the Christmas Conference by opposing the enslavement of human beings.

Note that the condemnation is directed toward the northern abolitionists and not the slaves. Referring to them, Bishop Pierce is quoted in biography:

> *On the other hand, the negro among us is the object of respect, affection, and kindness. Find the negro where you will, the Southern slave is the highest type of his race. Whatever abuse may have crept in, slavery has shown itself to be a great missionary institution. Even in Africa, the most intelligent, civilized and prosperous community (Liberia) is composed of those who were trained to knowledge, faith, and virtue under the humanizing, elevating influence of slavery in these Southern States. It is a debt we owe to heaven to resist unto death the mad schemes — schemes which imply a blasphemous impeachment of the divine administration, and are fraught with unutterable woes to the beneficiaries of our guardianship (the slaves).*[8]

Again, the abolitionists were the villains ready to destroy the south and thwart "God's Plan" of slavery.

Southern extremism was matched by actions and words equally outrageous by northern bishops and editors. A group of northeast abolitionist ministers and intellectuals gave $23,000 to John Brown for his murderous excursion in Kansas and at Harper's Ferry, Virginia; and church bells across the north tolled on the day he died.[9]

By 1860, the town of Dallas had about 800 population and the Methodist Station was meeting regularly at the Masonic Hall and the Courthouse. The young Dallas circuit preacher was William Melugin who lived right on the square at the hotel of an active church member, Thomas Crutchfield. Melugin was twenty-five, and his twenty-one-year-old wife had recently given birth to their first child.

The presiding elder, J. R. Bellamy, forty-five, also lived in town with his ailing thirty-five-year-old wife and four children. She was to die before the year was out.

There was probably very little difference of opinion among Dallas Methodists about slavery and the impending issue of secession. The profile of the Dallas Methodist class at the end of the first chapter shows that most of them came from the same area — where Kentucky, Tennessee, and Virginia meet in the foothills of the Appalachian Mountains. For many years they had read the increasingly severe articles and editorials espousing slavery and secession in their church and local newspapers. The visiting bishop and the presiding elder both spoke to them of their duty to uphold the traditions and sanctity of their region, and the Methodist separation of 1844 cut them off from the free-flow of discussion within the church.[10]

The Dallas soil grew marvelous crops of cotton and the railroad was coming (it had been promised for several years) to turn the white fluff into gold! Everyone would share the prosperity. The years of deprivation were almost over.

But what if the meddling hypocrites from the North have their way? The property value of the 4,000,000 slaves in the South was three billion dollars! This was at a time when fifteen cents bought a meal and a preacher was lucky to get $100 a year. It would be economic disaster, everyone knew that. And even more frightening, social chaos. What would happen when the chains were removed from these "savages" a generation or two away from the "jungle?"

Then there were the rumors. They were always the same. Plots fostered by the "black-folk-loving abolitionist" preachers to encourage the slaves to burn down the towns, to poison the wells, murder the men and children and take the women for themselves! It was always the same scenario. That was the plot "uncovered before it could happen" in Colorado County, Texas in 1856.[11] It was the "plan" of the two northern ministers who had been driven from Dallas. Vigilante committees were everywhere waiting for the plot to materialize. Many of these committees formalized themselves into Castles (chapters) of the Knights of the Golden Circle, a secret society dedicated to preserving

slavery and to extending the United States into Mexico and Central America to establish more slave states for the South.

Then came the fateful day of July 8, 1860. The temperature that afternoon was said to reach "110º in the shade."[12] At about 1:30 P.M. a fire broke out at the front of the W. W. Peak Drug Store on the courthouse square. A strong southwest breeze was blowing and the flames jumped from building to building. With tinder-dry conditions, all wood buildings built close together and the wind, half the business area of the town of Dallas burned to the ground. This included the brand-new "luxury" hotel of Dallas Methodist's first patron, Sarah Cockrell (she gave the land for the first church building on Lamar Street), and the Crutchfield House, the home of the minister, William Melugin and his young family.

Because of the extreme heat of the day and the fact that the businesses were closed for Sunday morning bringing the inside temperatures to a record level, several drug stores in northern Texas burned on that day. They had recently received a shipment of "prairie" matches designed to flame up rather than to extinguish in a windy situation. They were large and very volatile. *The Clarksville Standard* newspaper of July 14, 1860 reported:

> *The week has been one of unexampled heat... the breeze was like a Sirocco and seemed to wilt the vegetation and dry up the trees.*

And in the next article:

> *Store of Mr. Dupree at Ladonia, Fannin County was burned...believed to have ignited from combustion of matches from the heated atmosphere. Also a store at Milford, similar cause; also a fire fortunately suppressed but commencing from same cause, ignition of matches, in the drug store at Honey Grove.*[13]

Drug stores in Denton and Pilot Point burned on that same Sunday.

It is important to note that copies of the Clarksville paper probably reached Dallas in a few days as travellers came through Dallas on the way west or south. (Remember Dallas was at the "crossroads" of North Texas.) They would have been carefully read because the Dallas newspaper — *The Herald* — was put out of business by the fire, and rumors of the "incendiary insurrectionist" plots were being quickly spread.

Letters similar to the following were sent to the editors throughout the country and were printed in many papers throughout Texas including *The Texas Christian Advocate.* Excerpts follow:

Marshall, Texas August 12, 1860

> *The plan was to burn all the towns...march south for Houston, the negroes were promised by these devils incarnate, vessels would take them forthwith to Mexico. The credulity of the negro is so great, he can be induced to believe anything. I believe the northern churches are at the bottom of this; the fanatics have already acknowledged it. This Texas raid is revenge for the expulsion of some brethren of The Methodist Church about twelve months ago, for preaching and teaching Abolition incendiarism to the negroes in northern Texas.*[14]

Rumor and paranoia quickly turned to vigilante action in Dallas and a number of slaves were detained and beaten until they "confessed" that the fires were set by three negroes, Uncle Cato "a known troublemaker," Sam Smith, and a recent arrival from Virginia named Patrick.

A committee of fifty-two prominent citizens (about six percent of the total population of the tiny village of Dallas) was named to hear the charges under the new law (January, 1860) which the State Legislature had adopted to provide for legalization of the vigilante committees and their sentences of expulsion, whippings and hangings. A simple majority decision was enough; there was no protection from

self-incrimination even if it came as a result of beatings; and, of course, there was no right of appeal for the man at the end of the rope.

Nat Burford was a circuit judge, one of the earliest members of the Dallas congregation and a true pillar of the church. He arrived back in Dallas in time to address the committee of fifty-two and then excused himself when he realized that this would be a trial under the new law. The three accused blacks were declared guilty and sentenced to be hanged. It is unknown whether or not the verdict was unanimous.

After the Civil War ended, the match theory was generally accepted[15] and early histories of Dallas rarely mentioned the hangings. Early Dallas pioneer George Jackson in his book of memoirs perhaps put it best: "I still thank the Lord that I took no part in it."[16]

As difficult to review and accept as the previous part of the chapter has been, both for Methodists and Christians, the rest of this chapter, if anything, is worse.

It all began at Timber Creek near Bonham in Fannin County, on March 11, 1859. The annual meeting of the Arkansas Conference of The Methodist Episcopal Church, North was meeting under the presidency of Bishop E. S. Janes. On the next day, a large crowd gathered in Bonham, and a committee of fifty was named to inform the conference of its displeasure with the meeting and a warning against preaching of abolitionism. They arrived on Sunday and interrupted the preaching service. They attempted to get a promise from the bishop that northern ministers would be withdrawn from Texas. He replied that the conference would have to make that decision.[17]

Charles Elliott, nineteenth century historian of The Methodist Episcopal Church, North, in Southwestern United States defines their position toward slavery:

> *As a matter of conscience, never engaged in inducing slaves to leave their masters or, in making them discontented with their condition.*

The church, however, professed to do what they could, as Christians, to extirpate slavery. But, in attempting this, they never disturbed the peace of society.

But for real or imaginary reasons, this is certainly not the way the southern-leaning Methodists of Texas perceived their mission.

One of the principal reasons for the conference being held in Timber Creek was that it was in the preaching circuit of Anthony Bewley, the principal "missionary" of northern Methodism to Texas. He came from Tennessee but opposed the Methodist Plan of Separation of 1844. He had moved to Missouri in 1843 where both north and south sympathies were active. When he had to make a choice, his opposition to slavery swayed him to the northern side, but he seemed more comfortable with his fellow southerners in Texas. (See **Anthony Bewley** at the end of this chapter.)

After going back to Missouri briefly, Bewley returned to his work in Texas early in 1860. His arrival, coupled with the Dallas and other North Texas fires of early July, caused a committee to offer $1000 reward for his "capture."

Hearing of the threats, Anthony Bewley bundled up his family and headed for Missouri. After going through Indian Territory and being met there by other members of his family, they proceeded through Arkansas to Cassville, Missouri.

Two North Texas bounty hunters headed a group of eight vigilantes who tracked the movements of Bewley and his family and captured him in Cassville.

On the way back to Texas, the group stopped at Fayetteville, Arkansas where Bewley wrote a poignant letter to his wife:

I shall never in this life expect to see you but I shall look to meet you all, with our little babe that has already gone to that blessed heaven of repose. The reason why I so speak, in these times of heated excitement, mole-hills are raised mountain-high,

and where there are none, it is frequently imagined they see something. That being the case, it seems it is enough to know that we are "North Methodists...."

But, dear wife and children...that, so far as I am concerned, all these things are false...none of these things have ever been countenanced about our house, but that we have repudiated such to the last. So you see that I am innocent, and you, my love, will have the lasting satisfaction to know that your husband was innocent, for you have been with me for some twenty-six years, and your constitution is emaciated and gone down to feebleness. You will have to spend the remaining part of your life as a bereaved widow, with your orphan children, with one blind daughter. Now my feeling I can not describe, but I know there is a God that doeth right. As I was...not even permitted to see you, that I might bid you and the children farewell, I have to do it in this way, and would say to all to try to continue your way onward to heaven. Tell George and baby, when they get old enough, they must seek religion and be good boys, and meet pa in heaven. I want William and John, as they are the oldest, to be good to their mother and their blind sister.

Do with your scant means as you think best. I have feelings — I can not tell you how I feel for you. There on the road, in your wagons, we thought ourselves at home. But I can only leave you in the hands of Him in whom I put my trust. I know you will not forget me in your prayers; you have mine — shall have while I have breath. I believe much in prayer. I feel no guilt, from the fact that I have done nothing to cause that feeling. Dear Jane, I can not tell you what is the best course for you to

pursue, but I want you to get somewhere that the children can have a chance at school. Keep as clear of these one-horse towns as you can. Frequently, at such places, boys are early led astray. I do hope that the good Lord will comfort you and guide you to the best conclusions.[18]

His reference to his blind daughter, his other children and the hardships of his wife were undoubtedly aimed at evoking a sympathetic reaction from his captors, in addition to the obvious sincerity of the message itself.

It didn't work. He was taken back to an area near Fort Worth and there the accounts vary a little. But one thing is certain, he was hanged until dead on September 13, 1860.

In order to effect the execution of a slight, aging, dedicated Methodist preacher from the South, some evidence was a necessity. So a letter was "found" addressed to a William Buley from a W. H. Bailey outlining in great detail plans for insurrection in Texas. Branded as a forgery by Elliott and "apparently had no connection with Bewley" by Walter Vernon, it followed the well-worn scenario of burnings, secret societies and slave uprisings.

The Dallas District presiding elder, J. R. Bellamy, whose immediate family belonged to the Dallas congregation, was listed by Elliott as the man who furnished the letter and endorsed its authenticity. The obsession Rev. Bellamy had with "justice" and hangings is detailed in his biography. (See **James R. Bellamy** at the end of this chapter.)

From *The Methodist Excitement* in Texas, p. 113, the following note is found:

In September, 1980, upon learning that some of the descendants of Bewley in Missouri still felt aggrieved at his fate at the hands of Texans, Walter N. Vernon (North Texas Conference) in his capacity as chairman of the Commission in Archives and History of the South Central Jurisdiction, wrote a letter to these descendants acknowledging that Bewley had, from all the

evidence, been innocent of the charges against him and was evidently the victim of the hysteria of the times. "We can only recognize the shame of what was done," he wrote, "and commit ourselves to a future of justice, fairness, and forgiveness."

Some things we must never forget — fields of crosses and Stars of David of course, but no less, one lonely Methodist preacher, hanging — like his Lord — from a tree.

Anthony Bewley

Born May 22, 1804 in Tennessee, he was the son of a local Methodist preacher. He was a member of the Holston Conference in Tennessee from 1829 to 1837 and then moved with his wife and large extended family to southwestern Missouri. He joined the Missouri Conference in 1843 but declined to go with it when The Methodist Episcopal Church, South was established in 1845. When asked if he was a Methodist, North or a Methodist, South, he replied that he was a Methodist, United States of America. He maintained this position with a few associates until 1848 when the group became the Missouri Conference of The Methodist Episcopal Church, North and Bewley was assigned to the Washington Mission in Arkansas. In 1855 he came to north Texas as a part of that mission and was formally assigned to Texas as a "missionary" in 1858 and reassigned in 1860.

During the entire time from 1848 until his death, he had to move several times because he and his family were constantly ostracized and subject to perpetual petty harassment. His children were banned from schools and his sisters were so intimidated that they did not dare attend his preachings.

Naturally, the assessment of Rev. Bewley's ministry and personality depended almost entirely upon their stance on slavery and secession. Southern historian H. S. Thrall writing to *The Texas Christian Advocate* on January 3, 1861, declared, "He may have been honest in his conviction, (but) he was hasty in his words, defiant in his spirit, and reckless in the means he adopted to carry out his purposes." A southern editor, D. R. McAnally, his long-time acquaintance, described him "as naturally of a self-willed, stubborn disposition and remarkably persistent in efforts to carry out what he undertook."

On the other hand, his admirers in the north said that he was conservative, "no abolitionist but an anti-slavery man of the Washington and Jefferson school." Even a Texan who had heard him preach over a four-year period attested "never did I hear him hint anything that would prejudice the negro against his master, nor did I ever hear him preach an abolition discourse."*

* This biography was researched from the *Dictionary of American Biography* and Wesley Norton's article in the *Southwestern Historical Quarterly* titled "The Methodist Episcopal Church and the Civil Disturbances in North Texas in 1859 and 1860."

James R. Bellamy

Born in Virginia in 1817, he joined the Holston Conference in 1844. The 1850 census lists him in Campbell County, Tennessee with his twenty-two-year-old wife, Amanda, and their one-year-old daughter, Nancy.

He relocated to the East Texas Conference in 1851 and served two terms as the presiding elder of the Dallas District. His approximate years of service were 1855 and again from 1859 through 1860.

His wife had a long illness in 1860 and died in November leaving him with four children to raise.

"Uncle Buck" Hughes described him as "a large-bodied clear-headed man, and a good preacher."

He also seemed to have the knack of being involved in hangings. In the Bewley hanging, he was the person who authenticated and distributed the letter which has been labeled as a forgery and certainly caused Bewley's death. He also was the chairman of a committee of fifty which hanged five white northern sympathizers in Wise County in 1862. A little later that year, he was listed as a juror by Rev. J. H. McLean on the famous Gainesville jury which hanged thirty-nine white peace-advocates in Cooke County. Although we have no way to know of his involvement, if any, in the Dallas hangings of 1860, *The Texas Christian Advocate* tells of his sudden departure from Decatur to go to Dallas in the middle of a quarterly conference he was chairing. The hangings took place the day after his arrival back in Dallas.

After the Civil War, J. R. Bellamy moved to Panola County which is on the Louisiana border and is as far from the scenes of the hangings as he could be assigned by the conference. The reconstruction agencies were attempting to bring those involved in the hangings to trial.

He stayed in Panola County and Carthage serving as a presiding elder and pastor until his death in 1877.

Southern Methodist historian Malcolm Phelen states, "He was a man of sound practical sense, of a cultivated and well-stored mind, a good preacher, a hard worker and a faithful pastor."*

* This biography was researched from Ed. Bates *History of Denton Co.*, Malcolm Phelen, *History of Expansion of Methodism, The Texas Christian Advocate*, 1860, John McLean, *Reminiscences.*

Chapter 3

Looking for a Home

1861 – 1879

HISTORY

On March 5, 1861, with Texas secession from the Union, Dallas enthusiastically went to war! Military units were quickly organized by a Dallas Methodist church member, Judge John J. Good, and by the acknowledged founder of Dallas, John Neely Bryan. Dallas became the first headquarters and military post south of the Missouri line.[1]

The few men remaining, primarily too old or young to volunteer, formed a Dallas Home Guard under the command of Rev. James A. Smith in still another leadership role. Most of the work and responsibility of everyday life during the Civil War was performed by the women, and by the slaves, whose loyalty and dedication to their owner families drew wide praise.[2]

The fighting never reached Dallas, but the effects of war were still devastating. Slave-owners lost as much as half of their net worth with Emancipation, and confederate money continually lost value until it was worthless. Additionally, years of commerce and trade had been lost, and most of the resources had been dissipated by the conflict. About all that remained was the dogged, stubborn faith of its citizens in the future of this dreary town of 1,000 people.

At this transitional time, Methodism in Dallas was led by two fascinating preachers. (See **William C. Young** at the end of this chapter.) James A. Smith had died during 1863, the very year that Young arrived in Dallas. Hughes, on the other hand, had been in Dallas since 1852 serving as a local preacher by choice even though, like Smith, he had been earlier ordained in the East by The Methodist Church, South. He is given credit by some early accounts of giving the first Methodist sermon in the town of Dallas in 1853.[3] However, as reported in Chapter 1, Rev. James A. Smith had been preaching in Dallas since some time in 1847.

In 1859, "Uncle Buck" was readmitted to the East Texas Conference, and in 1860 he became the presiding elder of the Dallas District, a post he held until 1863 or 1864. At the conference session held at Marshall on October 23, 1861,

William Shaw was appointed to serve Dallas as preacher-in-charge.[4] We cannot be exact with many of the dates during the war because all the East Texas Conference records were lost and newspaper printing was discontinued eventually.

With the death of Smith, the arrival of Young and the uncertainty of the war's outcome, 1863 was certainly a "crossroads" year. The unknown writer, probably R. G. Mood, of the earliest known history (about 1899) of First Methodist, Dallas, tells of Rev. Young's arrival in August, 1863 on Confederate assignment during the occupation of New Orleans where he still was listed as pastor of The Moreau Street Methodist Church.

On the night of his arrival in Dallas, while strolling around, he saw a light in the court-house, a little wooden building, and on asking someone what was going on, was told that it was a Methodist protracted meeting. To his inquiry as to who was conducting services, the reply was, "Buck" Hughes and "Bill" Masten. This meeting lasted some ten or twelve days and resulted in about seventy conversions.

It was while in Dallas on this occasion that Messrs. Sherwood and Moore approached Brother Young and urged him to move to Dallas and inaugurate a school, promising him, in the event of doing so, their hearty encouragement and cooperation.[5]

"Bill" Masten and Thomas Sherwood were both local preachers of the Dallas congregation and "Andy" Moore was the former marshall who won the duel with Sarah Cockrell's husband, Alexander. Masten became Dallas' district clerk, and Sherwood had already served as mayor in 1860, the first of eleven of the Dallas Methodist church members to serve in that capacity. The others were A. D. Rice (1858), John W. Lane (1866), J. J. Good (1880), J. W. Crowdus (1882), W. C. Connor (1887), J. H. Traylor (1900), Stephen J. Hay (1907), Sawnie R. Aldredge (1921), Louis Blaylock (1923), and T. L. Bradford (1931).[6]

Young had to refuse because of his commitment to the New Orleans church. But with the close of the war in 1865, he remembered the offer and the promise of Dallas, relatively unspoiled by the war. He decided to go to Arkansas where his family waited out the war, get them, move to Dallas and establish the school. However, arriving in Paris, Texas at the time of the opening of the East Texas Conference, and having already made arrangements for his transfer, he was persuaded to take the appointment to the "Dallas Station," which was the name of the Dallas Methodist Church prior to building on Lamar Street.

Coming to Dallas, Young was able to resume negotiations with Sherwood and Moore to establish what was to become Dallas Female Institute. Miss Helen Winn, a member of the church, opened the school in the Fall of 1865 in a little house on Bryan Street near Pacific.[7] Although clearly under Methodist sponsorship, the school was intended for the whole community and financial support came from both inside and outside the Dallas Methodist Church. More will be said about this vitally important institution throughout this chapter.

The year 1866 was a year of new beginnings and the General Conference of The Methodist Church, South meeting in New Orleans was primed for new directions. Three of the four delegates from the East Texas Conference were present or future presiding elders of the Dallas District: "Uncle Buck" Hughes, John McLean 1897-9, and J. M. Binkley 1871-2 and 1881-2. Binkley spearheaded the successful effort to divide the East Texas Conference into the Trinity Conference (now called the North Texas Conference) and the smaller East Texas Conference (now part of the Texas Conference).[8]

Perhaps the conference's most significant and lasting contribution was to provide for laymen to serve as voting delegates at all Annual and General Conferences, a startling departure from past decisions.

Summing up the changes, the delegates called for "pews

and choirs, fine churches, more practical, less emotional religion, more culture in the pulpit to meet the demands of the pew, fewer changes in appointments, more pastors...less preacher-in-chargery, more bishops, more lay power...."[9] Appointments could now be made for a quadrennium, although two years was more popular for the next decade. The First Methodist Episcopal Church, Dallas did not have a preacher longer than four years until Carl C. Gregory, first pastor in their present building!

When Hughes, McLean, and Binkley returned to North Texas to implement these sweeping dramatic changes in Methodism, they faced the beginnings of reconstruction in late 1866 and early 1867. There was military government for the first time in a period of peace. The Negroes, called Freedmen, were wholly unprepared for political responsibility. The North was emboldened; the South demoralized. Radical governments were established replacing duly elected officials, and they soon proved incompetent, extravagant, and corrupt. Perhaps worst of all, southerners began blaming the blacks for the injustices and woes of reconstruction.[10]

Services began again at the Masonic Hall with W. C. Young, the preacher-in-charge, or "Uncle Buck" Hughes, the presiding elder, or one of the several lay preachers doing the preaching. The church was rich in talent, both clerical and lay, and gave leadership in the community as well as the denomination. The only element they lacked was a church building of their own.

At the first meeting of the newly formed Trinity (North Texas) Conference in Sulphur Springs, the Dallas preacher W. C. Young was named secretary of the annual conference for the first five consecutive years. When the appointments were read by Bishop Holland N. McTyeire, Hughes and Young traded places, both staying in Dallas, but now "Uncle Buck" Hughes was the Dallas preacher and W. C. Young the presiding elder.

When they returned to Dallas, the question of how they

could build on their lot at Commerce and Lamar was debated keenly. Although this lot on the northeast corner had been donated in 1860, the six hundred dollars given to Marlin M. Thompson on a contract for brick work[11] for the proposed building had been lost and now money was extremely scarce.

W. C. Young was chosen to approach Thompson because of a long-standing friendship. Thompson, back on his feet financially, immediately offered a house and lot he owned and fifty bushels of wheat to fulfill his debt and half of his earlier pledge to the building fund. When the house and lot were sold for $650, the church trustees refunded the excess $50 to Thompson and the building campaign was on in earnest.

An additional substantial contribution was made by another of the local preachers, J. E. Scott.[12] Ultimately, $3,000 was raised to pay for the thirty-four by fifty-foot building although the final payments came in late after the dedication of the building by Bishop Doggett on November 1, 1868. Lamar Street Methodist Church was officially born. That is the reason why the cornerstone of the present building lists 1868 as the year of origin.

The building committee had not planned on constructing a steeple because of the cost, but this displeased Rev. Young. He went to the women of the church and challenged them to raise the funds. They were so successful that a seventy-foot steeple was added to the plans. Prominently mentioned in this effort were Mrs. W. C. Young, Mrs. G. W. Swink, Mrs. Viola Hunt, and Mrs. Andrew Ross, whose family was honored in the naming of Ross Avenue.

"Uncle Buck" Hughes' sporadic ill health which brought him to Dallas in 1852 recurred in 1868, causing him to resign and seek recovery at the home of relatives in the East. But before he left, he had the honor of preaching the very first sermon in the uncompleted building. Rev. William H. Scales was selected to fill out Hughes' last few months as pastor.

Scales had come to Dallas in 1867 to take charge of the

fledgling school operation headed by Miss Winn, now in large quarters at the Masonic Hall. She stayed on as his assistant until she married Dr. C. C. Gillespie in 1868. (Gillespie was yet another strong lay preacher and Bible scholar in addition to his medical practice in Dallas, Lancaster, and Grapevine.[13]) It was after Scales arrived that the school became known as the Dallas Female Institute, later as the Dallas Female College. Until conference in October 1868, he was both the pastor and the principal.

The first annual conference held in Dallas was held at the Lamar Street Church. It was the first of dozens of annual conferences held within the walls of the four downtown Dallas locations — Commerce and Lamar, Commerce and Prather, McKinney and Pearl, and Ross and Harwood. Thomas M. Smith was appointed as the new pastor at this conference.

Things didn't go well for Smith and the "new" church — they went so badly, in fact, that by the Fourth Quarterly Conference of the Dallas District, "Bill" Masten proposed that they give up their autonomy as a church and join the Dallas County Circuit because of their inability to pay their debts and the pastor's salary.[14] Fortunately, it was voted down and the bills were paid. (See **Appendix 3, *The Hardships Preachers Endured During Reconstruction*.**)

Another "crossroads" year was 1870. Dallas was still only a town of 2,000 and the church had about 200 members with a Sunday School of 100 children. Adult Sunday School classes did not begin until the twentieth century. They probably had no black members in Dallas after Emancipation, but in 1870 The Methodist Church, South made it official by "transferring" out any remaining blacks in the South to the newly created Colored Methodist Episcopal Church, the forerunner of the present Christian Methodist Episcopal Church (CME).

The new pastor, the first to serve the full four year limit, was Richard Watson "Uncle Dick" Thompson. A former Confederate chaplain, he was one of the more popular

preachers in Dallas Methodist history. He was transferred from Jefferson, one of the few truly strong churches in Texas at that time.

By 1870, Rev. Scales's school had grown to fill both floors of the Masonic Hall, and outgrowing even that, had undertaken a building campaign for a school and campus on the north side of Elm Street at Griffin Street. The land consisted of over an acre and was a beautiful and desirable location. But a fund drive to raise the money needed to complete the brick building failed, the half-finished structure was in danger from weather and subscribers stopped honoring their pledges. The school was saved by the congregation taking over ownership and the debt. The completed building was 62 x 35 feet with a large hall on the first floor and four rooms on the second.[15] The hall became the cultural center for Dallas for the building's ten years of existence.

In 1872 at the Trinity (North Texas) Annual Conference, Lamar Street donated the building and property to the conference. It was valued at $7,300. Young continued his involvement, this time as the financial agent in charge of soliciting and collecting funds for furnishings and endowment.

Dallas was still some fifteen years away from free public schooling. The only cost-free schools were the sporadic efforts of the Freedman's Bureau to teach the children of the former slaves, and the free school established in 1874 by the Temple Emanu-El in their first building a block from the church on Commerce Street.

The church's proud reputation as Mother to Dallas Methodism started in 1873 with the beginning of the Dallas City Mission. In a matter of months, Dallas had become a "boom-town" with thousands of people flooding in as a result of the arrival of two railroads, the completion of the new bridge across the Trinity and the relatively strong economy while most of the country experienced the panic of 1873. They needed missions in the new areas being built in East Dallas, South Dallas, and near North Dallas. This

Methodist mission circuit continued until 1877 when the Floyd Street Church was elevated to the status of a separate charge. Most of the founding members of Floyd Street, which became Grace Methodist Church, were originally members of Lamar Street.

The very earliest use of the name First Methodist Church in connection with the congregation which began as the Dallas Class and then became Lamar Street Methodist in 1868, was on a silver-plated baptismal bowl given to the Floyd Street Church by the Ladies' Aid Society in 1876. They were to continue using the name Lamar Street for ten more years until they moved into the high-steepled brick church at Commerce and Prather. Was it to document to the new congregation that they were the "first" church in Dallas, or was it to save money on the five dollar engraving expense, "First" being shorter than "Lamar Street"?

This bowl is still in use at Grace United Methodist, having been used to baptize Methodist babies and new Christians for over eleven decades!

The Ladies' Aid Society had been organized in December, 1874, by Rev. W. F. Easterling's challenge to the women of the church. It is most fortunate that many of the original records were so meticulously kept by the officers of this historic forerunner of the many dedicated Methodist Women's organizations which have served Christ and humanity for over 100 years in downtown Dallas and around the world.

The first officers were Mrs. P. Hamilton, president; Mrs. G. Beaumont, vice president; Mrs. J. V. Childers, secretary; and Mrs. Schultz, treasurer. Each member donated from five to twenty cents per week to add to the monies raised by occasional public dinners. The eight to twelve women who were most active formed committees of two each to visit every potential recipient of their aid. Then they reported to the next weekly meeting and one to five dollars would be voted to help. It was very rare for them to turn down anyone.

Many, many poignant stories are told in these minutes. A

blind girl named Lizzie Hill was found wandering the streets, homeless, away from relatives and friends and unable to help herself in any way. Mrs. W. C. Young reported that a home had been found where all Lizzie's needs would be met for ten dollars a month. The group paid five dollars every week for a substantial period of time. It is not an exaggeration to say that First Church has been extending emergency services to those in need for over a century in downtown Dallas!

About this time the name Tompkins appears in the records. Werry mentions a "Sister Tompkins" as part of a parsonage committee for 1875.[16] Her granddaughter, Dora Stevenson Williamson Chapman is a current and long-time member, the oldest continuous family membership the authors were able to find!

The First Methodist pastor, Rev. William F. Easterling, stayed on in Dallas as presiding elder for four years (1874-1877). This proved to be a useful strategy to give a preacher and his family a respite from the constant moving. It had been done for Hughes and Young and would be used several more times in the future. The congregation was strengthened by the families of the presiding elders, as it has continued to be by the families of resident and retired bishops in the twentieth century.

In 1875, the Allen family came to Dallas and The Methodist Church, and their influence would impact at least three generations of church membership. The father was A. C. Allen, the new preacher. He was the first "Doctor of Divinity" and college graduate to occupy the pulpit. He came with his extended family including two sons, a daughter, a son-in-law and a daughter-in-law, all of whom would preach and/or teach at Lamar Street, Floyd Street and the two schools sponsored by these respective congregations.

In 1876 his son, Dr. John R. Allen, was made president of the Dallas Male and Female College near the Floyd Street Church where his brother-in-law, R. M. Powers, was a preacher. A. C. Allen then followed his son as president and

the staff of teachers consisted of the entire family. John R. Allen became one of the truly outstanding pastors in 1888. Dr. A. C. Allen died in 1880 in the parsonage of his son, John, during his first year as pastor of First Methodist Church, Fort Worth.

On May 14, 1876 *The Dallas Daily Herald* told of the plans of the Methodists, "the largest and wealthiest" denomination, to build a large, substantial brick fortress-like church building on the present location at Lamar and Commerce. Their 413 members were cramped in the small one-room frame structure with "a pulpit at one end and home-made benches for pews." The parsonage was a small frame cottage in "Little Mexico."[17] The pastor was Matthew Neely, who was to be the first of several of their pastors who would serve Southwestern University in Georgetown as curators, agents, professors, and trustees.

The "gold crisis" of 1877 and the failure of the railroad boom to bring the expected prosperity left many Dallasites in perilous financial condition. Even W. C. Young, who had carefully amassed property over a ten-year period, had to declare bankruptcy. The grand plans of building the massive new building were put on hold. Little did they suspect that it would be over ten more years before it would be completed! They had such a delay to occupy the first church building — and they would have almost exactly the same delay in finishing the present magnificent sanctuary at Ross and Harwood.

Besides, there was a more pressing priority. The campus of the Dallas Female Institute was dissected by Pacific Avenue when the Texas and Pacific was in the process of reaching downtown Dallas. The name of the street came from the railroad whose tracks came down the center of the avenue. The building had long since been outgrown and the land was sought by business interests. The decision was made to buy the lot on Bryan Street where the Crozier Technical High School building still stands, and to build a much larger school at the center of that huge block.

The completed Dallas Female College was the pride of the congregation and would serve as their church building after the small frame structure burned down in 1879. It also served as the first Dallas public high school, Central High School, in 1884 until it was replaced at the same site by the Dallas High School building which is still being used at the time of this writing as the Business Magnet of the Dallas Independent School District.

During the late 1870's, they had to make do with the clap-board one-room church at Commerce and Lamar. From the minutes of the Ladies' Aid, it is known that it had a white picket fence, a small pump organ paid for by the women, and a nicely kept interior with fresh paint and a carpet.

It was a busy place. Extended meetings were held "day and night for a month" in July, 1876. "A large corps of ministers and others are laboring zealously and conscientiously to bring sinners to repentance."[18] During this period of time, the meetings were still called "protracted meetings" until they were successful and then it was referred to as a "revival of religion." Soon, this would be shortened to the term "revival," used before, during and after to label the event.

Many present church members would recognize most elements of the services and many of the hymns. Missing were anthems, doxologies, and until the twentieth century, the collection! (Money was raised by personal visits from the preacher or the church officials, and at special events.) Praying was usually done kneeling. To illustrate that not all things change — the Lord's Prayer ended the first morning prayer and the Lord's Supper was celebrated monthly if possible, but quarterly at least.

The Protestant churches in Dallas worked closely together attending one another's meetings and organizing a very active Young Men's Christian Association and a popular inter-denominational Sunday School Convention. In 1876 Dallas had a population of only 6,000, yet a Sunday School excursion to Terrell on a train with nine coaches sold 1,100 tickets! Rev. M. H. Neely gave devotional exercises in a

grove of trees and then "a great many young couples in their teens went off for strolls in the woods and prairies, gathering flowers, as happy as mammoth sunflowers."[19]

Following Neely in 1877 as preacher was a man who would serve the Methodist cause for an additional fifty years, Hiller Armour Bourland. At age thirty-nine, he was at the peak of Methodist appointments, serving Dallas for four years and Sherman the following two years. These were the most desirable assignments, paying approximately three times the usual meager salary. A new parsonage was built for his family on fashionable Live Oak Street.

His first two years were very successful with large numbers of additions and renewed plans for building a large new church. But October 25, 1879 was the beginning of an incredible series of disasters, congregational conflicts, poor decisions, and bad luck for a period of nine years.

It all started innocently enough with the whole town turning out for a dramatic circus parade one block away on Main Street. All of the firemen had left the fire house next to the church to see the parade. No one was there to notice a small fire breaking out in the hayloft close to where the horses were housed. When the alarm sounded, the crowd left the parade of ten elephants and one-hundred performers from all over the world to fight the fire and save all the horses.

By the time they discovered that the flames had jumped over to the church, it was too late. The church's proud possession, a bell which had been donated by New Orleans businessmen ten years before, provided a weird and solemn ending to their first church structure. Philip Lindsley, in his history of Dallas, described the scene as follows:

"The flames leaped up to the bell tower, and were blown by the wind and their own force against the bell, and for several moments it rang out in clear, melodious tones, while the people listened, and looked up at it with awe. The bell was ringing its own death knell!"[20]

William C. Young

The Reverend William C. Young, known for most of his life as "Parson" Young, was one of the true pioneers of Dallas and of The Methodist Church in Dallas. He seems remarkable for the number and variety of his activities during the city's early years, and for the enthusiasm and vitality he apparently brought to each. Preacher, politician, real estate investor, cotton broker, the intrepid Young was all of these during a lifetime that spanned almost a century.

Parson Young was born in Trigg County, Kentucky, in 1827, one of four children of Daniel F. and Marilla Ingram Young. He entered the ministry in 1849, and for the next fourteen years served in a variety of church posts in Kentucky, Arkansas, and Louisiana. During the Civil War he was appointed Missionary Chaplain for the Arkansas Confederate Army, and is said to have first come to Dallas in 1863 at the head of a wagon train bound for Arkadelphia. While passing through Dallas, Young heard of the fall of Arkadelphia to the Federals, whereupon he sold cotton, wagons and oxen (for whose account is not mentioned) and returned to Arkansas to retrieve his family and belongings and bring them to Texas.

Young and his family arrived in Paris, Texas during the annual conference held in that city in 1865, and Young was persuaded to accept an appointment in Dallas. In 1866 he was reappointed to Dallas, and in 1867 he became a founding member of the Trinity Conference (later to become the North Texas Conference). Over the next fifteen years he served in a variety of church posts in the area, including Presiding Elder of the Dallas District and of several adjoining districts.

Early in this period Young was deeply involved in the construction of the first Methodist church building in Dallas,

and, indeed, he seems to have had an irrepressible interest in real estate. Soon after his first appointment in Dallas he accepted forty acres in what is now the central business district in lieu of preaching fees, and deed records of the late 1860's and early-to-mid 1870's show a number of transactions involving Young, his wife and his mother. Young Street in downtown Dallas is named for Young himself, and Marilla Street for his mother.

By the mid-to-late 1870's, however, several of Young's properties had been seized for non-payment of taxes, and Young himself apparently declared bankruptcy during this period. It was also during this period that Young became a "Soliciting Agent" (though apparently without success) for "Alford & Veal, Cotton Factors," which had offices in Galveston and St. Louis. In later years Young and his family resided in Oak Cliff.

The Parson was also extremely active in the Masons, and served two years as County Clerk and four years as Alderman from the Fourth Ward. In 1857 he married Mary Pipkin, daughter of the Reverend and Mrs. John F. Pipkin. From the time of the Youngs' arrival in Dallas until her death in 1903, Mrs. Young was said to have been prominently identified with every significant movement inaugurated in the interest of The Methodist Church in Dallas. The Youngs had nine children but only five survived beyond adolescence. One of these, John M. Young, worked for many years in Dallas' Department of Public Works, and supervised the construction of White Rock Lake.

By 1915 the spry Reverend Young, then 88, had accepted an invitation to preach a sermon the first Sunday after his 100th birthday. Although he had chosen the text and apparently had every intention of fulfilling his commitment, he came up about six years short; he died in 1921, just shy of 94 years.

Chapter 4

Recovery and Expansion

1879 – 1893

Perhaps because the congregation had long outgrown the small wooden building, or because they were so anxious to actually start the magnificent structure they had planned for over three years that caused the burning of The Lamar Street Methodist Church to be taken in stride and almost without mourning. The next issue of *The Texas Christian Advocate* told of the addition of thirty new members at Dallas but failed to even mention the fire.[1]

The Dallas preacher, H. A. Bourland, arrived in Fort Worth on Monday, as scheduled, for a visit to the neighboring West Texas Annual Conference. The minor inconvenience of the fire would not affect his plans. Besides, Dallas Methodists had "Uncle Buck" Hughes as their presiding elder and local elders who could make arrangements with Temple Emanu-El for the temporary use of their attractive new brick building located a block and a half down Commerce Street. The combination synagogue and free school wasn't being used on Sunday and Christian-Jewish relations were remarkably good in Dallas in the ninteenth century (See **Appendix 4, *Jewish-Christian Brotherhood in Dallas***.)

It is not known how many weeks or months the Dallas congregation worshipped at Temple Emanu-El, or exactly where they congregated for the next year and a half. Various accounts have them in an opera house, the Cockrell Hall, the Lively Hall and the Dallas Female School (DFS) on Elm and Griffin. They were wanderers in the fast lane of the rapidly growing city of Dallas. A description of Dallas in the city directory in 1883 read: "A stranger temporarily sojourning in Dallas and seeing its hurry and worry, hearing its bands play, witnessing its theatres in full blast, and reading the police report, would assume it is a very worldly place."

The membership of the Dallas church dropped only ten, to 390, during their first year after the fire, 1880. The total population of Dallas had risen to 18,000, and would increase to 46,000 by the time the congregation moved into their new

church in 1887. In that year Dallas surpassed Galveston as the largest city in all of Texas.

From 1881-1884 the problem of a location for the activities of the church was neatly solved by moving in with the Dallas Female College. It was such a perfect solution that one wonders why they didn't do it sooner. Perhaps the reason was that it was so far east — all the way to Pearl and Bryan. When the old Dallas Female Institute needed a new location in 1877 (from the vicinity of Pacific and Griffin) the value of this land was sufficient to buy the new site and build "the pride of the city, an imposing, elegant and substantial" structure.

The walls were so thick that the two-story building was capable of having two additional floors added. The very best materials were used; after all, it did cost the entire $8,000 available from the land sale.

In spite of the success of this building effort, the Dallas Female College had a continuing debt problem which came from the willingness of the institution to take children who could not pay, and the reluctance to charge higher fees to balance the budget. The school was a celebrated success academically and a continuing failure financially.

The ownership of the institution started as a charitable board as was mentioned in the previous chapter, but it changed hands several times between that board, the North Texas Conference and the trustees of The Lamar Street Methodist Church. Ironically, the only transaction which proved profitable was the very last. In April, 1884 the board of the school defaulted on the debt and the trustees of The Lamar Street Church bought it but quickly sold it to Professor W. K. Jones, who had previously been the principal, for $10,900. He then accepted $30,000 from the city of Dallas to convert it into the first public high school in 1886.

The Lamar Street congregation met in the DFC chapel during the two years, 1882 and 1883, when "Uncle Buck" Hughes was back as their pastor. It was large enough to accommodate the North Texas Annual Conference in 1880

and the Texas State School Convention in 1882. During the summer, 1,500 people attended the camp meetings, lasting for weeks, at the White Rock camp grounds. This was the peak of popularity for this tradition.

On the surface, things seemed to be going well. But beneath the surface, the Dallas congregation was severely divided. In the quarterly conferences, where important matters were always openly discussed, some members wanted to proceed to build at the corner of Main and Ervay where an old saloon was removed to enable the church to buy this prime location lot in 1881. Others were more conservative and wanted the big debt on the Dallas Female College to be paid off first.

The first quarterly conference of 1882 voted by majority decision to sell both the small parsonage and the lot on Main and Ervay, which action caused "both contention and division."[2] Hughes had to move in with the chairman of the board, William White, who lived across the street from the school.

Later in 1882, part of this money was used to buy the lot on Commerce and Prather where the church was ultimately built. The rest was used to build a parsonage in 1883 on a lot cut from the huge campus of the DFC on Live Oak Street. It would serve several Dallas Methodist pastors as a parsonage for over twenty-five years.

Transferring bright, young ministers from other conferences to serve the Dallas Methodist Church had brought them such outstanding ministers as W. C. Young, A. C. Allen, and H. A. Bourland in their first years, and would bring General Lewis, George Rankin, John M. Moore, Charles Selecman, Robert Goodrich, Ben Oliphint, and Hal Brady to celebrated ministries in the future.

However, thirty-year-old W. G. Hefley, transferring in from a fast-rising career in Western Tennessee, found a divided congregation meeting in a school being liquidated, with few funds to start the building of the church at Commerce and Prather. After he completed the year, he

transferred back to Memphis to what was to become a distinguished career.

The membership of the church was thrilled to learn that a favorite "revival" preacher in the old Lamar Street structure, General L. M. Lewis, would lead them out of the "desert" as he had led confederate forces all during the Civil War. He was a hero, a highly successful businessman, a fine preacher, and a born leader.

The church was back in a rented hall due to the closing and sale of the Dallas Female College. The hall was provided by one of the several prosperous business leaders in the First Church congregation, J. W. Crowdus, druggist, wholesaler, and mayor of Dallas. His wholesale business was largely liquor, part of some one-and-a-half million dollars of wholesale trade to thirsty north Texans. General Lewis probably had a difficult time preaching on the evils of liquor while standing a few feet from a "sea" of whiskey barrels owned by his church steward and patron, J. W. Crowdus.

The money that had been raised by the sale of the school to Professor Jones was added to the small amount left from the sale of the lot on Main Street and Ervay, and the subscriptions to the building campaign were deposited in one account at the Adams and Leonard Bank. In late spring 1885, the bank failed and every cent was lost!

The congregation was penniless, homeless, meeting over a liquor warehouse. *The Dallas Daily Herald* of May 19, 1885 summed it up:

> *Many members felt a suitable building could not now be erected and that the congregation would disintegrate and be absorbed by others that were more fortunately circumstanced. "Not so," did the pastor L. M. Lewis think. Rallying around the more hopeful members, he has been quietly gathering funds and now the work is beginning again. General Lewis attributed the turn-around to the giving of $500 checks from Col. George F. Alford and his son-in-law W. L. Evans.*[3]

It was a small beginning in the building of a brick structure which would cost $30,000. Each week the money was raised to pay the labor and material. This procedure would continue for the next two and a half years.

After two winters and one summer of preaching in a drafty warehouse on Sunday, and raising funds and supervising construction during the week, General Lewis's health failed. In April, 1886 he made a trip to Los Angeles to try to recover his health, but this attempt failed and he died there on May 28.

When the news of the General's death was received in Dallas, elaborate plans were made for his funeral. *The Dallas Morning News* and *The Texas Christian Advocate* published the details of the planned events for the funeral. His body was embalmed in Los Angeles and then shipped via train to Dallas. It was to arrive at the Texas and Pacific lower depot on June 2, where it would be received by a committee of Masons, ex-Confederates, and the local military of the city, and then be escorted first to his residence on Live Oak Street and then to The First Presbyterian Church at Main and Harwood where it would lie in state until later that day. The Presbyterian Church was used, since the Methodists had no building at that time.

When the train came in, however, the General's remains were not on it. The railroad people at El Paso, in a major boondoggle, had routed the car containing the General's remains to Galveston! The railroad quickly corrected the error, however, and the General's casket arrived in Dallas at the Union depot on the Houston and Texas Central train at 8:40 A.M. on June 3. From there, everything went as planned, and the funeral procession, fully two miles long, was one of the largest ever seen in Dallas.

The hero was dead, but not the dream. W. P. Wilson, who had served as a captain under General Lewis, was appointed to the six months left in the year. During this brief period, the cornerstone was laid for the new building with the names of the trustees at that time: W. J. Keller, chairman;

W. C. Padgett, treasurer; W. H. Howell, J. W. Crowdus, C. A. Gill, G. R. Sanderson, J. W. Allen, H. C. Haskins, and William White.

Presiding Elder R. M. Powers, the founder of The Floyd Street Church, volunteered to take the burden of the money-raising from the shoulders of Preacher Wilson. Week by week the torturous "pay-as-you-go" plan continued.

Wilson seemed to be as popular as Lewis had been, so it was with some real misgivings that the congregation learned that Wilson was being replaced in the November, 1886 annual conference by Tom Roberts Pierce. From a family of famous Methodist ministers, including his grandfather Dr. Lovick Pierce of Georgia and his uncle Bishop George F. Pierce,[4] the new pastor took on the pastoral duties and his writing commitments, leaving the fund-raising and supervision once again to Presiding Elder Powers. (See **The Pierce Family** at the end of this chapter.)

Writing was Pierce's first love and he became the first of three significant early twentieth century leaders of *The Texas Christian Advocate* closely associated with the Dallas Methodist Church. The other two were fellow editor George Rankin and publisher Louis Blaylock. In fact, it was during his first months as pastor that the decision was made to move this paper from Galveston to Dallas. The first meeting in Dallas to discuss the move was held in the Dallas congregation's temporary hall location the first week of January, 1887.[5]

By the Fall of 1887, the weary congregation was able to move into the basement of the uncompleted building. The retaining walls were surrounded by pools of water with frogs who "nearly drowned out the preaching and even the choir."[6] The sanctuary was half a flight up, as was the custom, and there were no stairs, no seats and the "towers" had not been erected.

The attempt to pay each week had failed by this time, and the project was $4,000 in debt. An additional $6,000 would be required to finish the auditorium. This was the

predicament that John R. Allen found himself in when he replaced Pierce in November, 1887.

Dr. Allen tells the story of the final victory in these words:

In spite of heroic efforts, the church was in debt to scores of people, and had no more credit. These debtors were clamoring for their money.

The debts amounted to about $4,000, but they included every class who were in the building trade, including draymen.

After thinking over the situation I concluded that the only thing for us to do was to complete the building, get into that fine auditorium, and make the congregation proud of their church. Its squatty, dumpy appearance at the time was very unsightly. I concluded that the thing to do was to present the facts to our Church Extension Board, get them to loan us the $4,000 to pay our debts, and go down in our own pockets and complete the building. I could not interest the officials. They said the raising of something like $10,000 to finish the building was impossible.

I determined to leave the whole thing up to the congregation. After preparing everything, including cards conveniently placed for use in subscriptions, I preached a sermon in which I laid the whole thing before the congregation, and asked them to each state on a card the amount he or she was willing to pay in cash to complete the building, provided the officials took care of the debts. The response was fine. The committee into whose hands the subscriptions were placed said that the amount was so large, and of such a character, that the only course for the Board was to accept my plan, and push forward. This was done. Even after the Church Extension Board had

granted the request for a loan, the congregation had trouble getting the note properly signed, in fact would have failed but for the efforts of Lightning Rod Allen, who was one of their wealthy trustees.[7]

Allen decided to take on the final fiscal affairs himself rather than delegating those responsibilities as Wilson and Pierce had done. It resulted in "the poorest preaching of my life" but was worth it because the successful completion of First Methodist started the "great growth of Methodism in Dallas."

By the time the congregation was comfortable worshipping in their beautiful new sanctuary in 1890, Dallas was enjoying a crest of growth, prosperity, and optimism. Bank activity had increased sevenfold in just three years to a whopping $96,371,000. Population was increasing about ten percent a year. Skyscrapers were built, electric lights were installed, streetcar power was converted to overhead electric wires, new industries started everywhere, land was subdivided and promoted, and a riverboat was installed on the Trinity River to provide even greater access to the Gulf and eastern markets.

The membership of "First Church" as it would be known from this time on, was largely prosperous, socially acceptable and from all sections of Dallas. Now that the rigors of frontier life and the trauma of the war and reconstruction were things of the past, Dallas turned to establishing a clearly defined "Society." Clubs such as the Idlewild for the emerging scions of the well-to-do, the Columbian Club for the Jewish sector of society, and the Dallas Club, comprising both Jewish and non-Jewish business leaders, were organized. The "Red Book" of 1895 became the arbiter of who was in society and who was not. This was the first of the Social Registers which continue to the present day.

The Dallas Methodist congregation was definitely "in." Fifty percent of their membership was listed in this very

earliest Social Register. When you consider that membership in the Southern Methodist tradition was open to any white person who requested membership, this was a remarkably high concentration of prestige and power. Yet even in those days, the very wealthiest citizens of Dallas belonged to other churches or no church at all. With all of the mayors, judges, bankers, lawyers, doctors, and other professionals who have belonged to First Church in 175 years of history the church did not have a true benefactor until the Dickerson family in the mid-twentieth century.

The new First Church pastor in 1891 seemed perfectly suited to his prestigious and prosperous congregation. Werry states that Charles Octavious Jones was a forty-two-year-old "Adonis" with "scintillating intellect" and "cultured to the highest degree." His wit was "apt, pungent, clean and inoffensive." Everything seemed to be going in favor of First Church.

The presiding elder at this time was another strikingly handsome figure who was in great demand as a debater and lecturer, E. W. Alderson. In the 1890's, debates between exponents of major religions or points-of-view were very popular and he was the star attraction at many of these events. He continued his major role in North Texas Methodism until his death, and his son Roy was a member of First Church until he died in 1948.

In addition to the beautiful new brick high-steepled church and distinguished clergy, the lay leadership was powerful; long-time board chairman William White, Judges Thomas F. Nash, N. W. Finley, and John Bookhout, banker Alvin V. Lane, superintendent of schools Louis Blaylock and George Bannerman Dealey, and dominant businessmen W. C. Padgett, Stephen J. Hay, and S. I. Munger. Add these factors to a growing, dynamic city and a renewed interest in religion generally during the 1890's, and First Church was set for the greatest burst of activity in their history, perhaps equalled only in the Goodrich years.

Revivals extended as long as three months with the Burnett-Mulkey meetings in the Spring of 1891, with daily

sessions culminating in the three o'clock mass meeting every Sunday afternoon. City-wide cooperative revivals featured national speakers such as Sam Jones and George Stuart and were attended by thousands in specially built "tabernacles."

The Women's groups were expanding from the former Ladies' Aid Society to at least three groups, the Women's Foreign Missionary Society, the Women's Parsonage and Home Missionary Society, and the Young Ladies' Society. The latter group became known for its huge, elaborate fund-raising affairs open to the entire city either at City Park or a large mansion of one of the members. They raised the money to purchase the first major pipe organ in 1893. The more staid older groups faulted them for their gay parties featuring costumes, bands, and even fortune tellers.

Perhaps the most significant burst of activity, however, was the founding of the Epworth League. Although it became known as a Sunday evening program for youth in its waning period from 1930 to World War II, it began with inter-generational leadership to organize substantial efforts toward teaching Christ's message, spreading the Word, following His admonitions to serve the "least of these," and to take His message to all the world. This truly heroic and creative effort at nurture and evangelism was authorized by the General Conference of 1890 and began in Texas with an organizational meeting at Dallas in the First Church sanctuary on March 9, 1892, with Bishop Key as organizer and first president. Local church Epworth Leagues met twice weekly, before the Sunday evening service and on a weekday night. Although most people joined as teenagers, many members stayed in the program for the rest of their lives.

First Church's intense interest in education was at a peak with Methodist academies and colleges throughout North Texas. The congregation was challenged by its women to found "rescue" homes for vulnerable young women unprepared for the dangers of city life. The largest and most successful of these was founded in 1893 by one of the First

Church members, Mrs. Virginia K. Johnson. (See **Virginia K. Johnson** at the end of this chapter.)

Certainly, during the early 1890's all First Church members who had time or money to spare, were being constantly challenged and encouraged to make their religion the focal point of their activities and their lives.

The Pierce Family

Among the many mysterious forces that bind a family together is the recurring trait — the characteristic that seems to "run in the family." It may be a physical likeness or a particular talent. In the Pierce family, the tie that bound was a devotion to Methodism. The Pierces produced four generations of Methodist bishops, preachers, teachers and writers, several of whom had close ties to First Church Dallas.

The Pierce patriarch was Dr. Lovick Pierce, an early nineteenth century pioneer Methodist minister in Georgia, well-known for his eloquent preaching. Two Pierce sons followed in their father's footsteps, Bishop George Foster Pierce and his brother James, a minister and educator. Four of James' six children came to Texas and into the history of First Church.

Thomas Roberts Pierce was the First Church minister in 1886 and 1887. Born in Columbus, Georgia, in 1852, he graduated with honors from Emory University in 1871. In 1875 he was ordained an elder by his uncle, Bishop George F. Pierce. In 1877 Rev. Pierce transferred to the North Texas Conference where his first appointment was the Floyd Street Church, today's Grace United Methodist.

In 1886, at the age of thirty-four, he was appointed to First Church, which had recently moved to its Commerce and Prather location. He arrived just in time to perform the first wedding to be held in the new church.

Like his grandfather, Tom Pierce was well-known for his masterful sermons. He also inherited his grandfather's staunch conservatism and was seldom speculative.

Rev. Pierce was presiding elder of the Dallas District from 1888 to 1892. From 1894 to 1898 he was the widely respected editor of *The Texas Christian Advocate.* He was

also curator of Southwestern University, where he was popular with the students as an impromptu speaker and counselor.

In the last years of his life, lingering disease drained Dr. Pierce's vitality, and he became withdrawn. He died in 1909 at the age of fifty-seven.

The second Pierce to pastor First Church was James Lovick Pierce II, younger brother of Thomas. James also was born in Georgia in 1861 and was a graduate of Emory University. He immigrated to Texas in 1882, but spent several years studying law and teaching before entering the ministry. He was received on trial in 1886 and in 1890 transferred to the Louisiana Conference where he spent ten years.

James returned to North Texas in 1900, at the age of forty, to serve First Church, Dallas. His sermons were thoughtful and intelligent. Although he loved revival work, he was not a fiery preacher. He was scholarly, gentle and sincere and an excellent teacher. He grew deaf in his later years, and his health failed rapidly. He died in 1920 at the age of fifty-nine.

James' funeral service was held at The Denton Street Methodist Church in Gainesville, Texas, where a third Pierce brother, John Foster, was pastor. Although J. F. Pierce never served First Church, Dallas, he was licensed to preach at Trinity Church, a forerunner of First Church.

Annie Pierce, sister to Thomas, James and J. Foster, married a Methodist minister, R. M. Powers, who founded the small mission church that evolved into Grace Methodist.

The lives of the Pierce family have been so inextricably woven into Methodism that it's hard to know which had the greater effect upon the other: Methodism on the Pierces or the Pierces on Methodism.

Virginia K. Johnson

Known affectionately around turn-of-the-century Dallas as "Saint Virginia," Virginia K. Johnson was a pioneer in the establishment of effective missions to wayward young women in North Texas. She was a woman of remarkable energy, enthusiasm and tenacity during her lifetime of over eighty years, describing herself as a "professional beggar" for worthy causes.

Born in Virginia prior to the Civil War, Mrs. Johnson and her husband moved to Dallas after spending time in Missouri and Brownwood, Texas. Mr. Johnson served as the Dallas City Attorney for four terms until his death in 1890. After her husband's death, having no children of her own, Mrs. Johnson immersed herself in serving the needs of young girls and women whose lives had gone astray.

Initially, through a group known as the King's Daughters, Mrs. Johnson started a home for women and girls, dedicated to teaching practical skills that would enable them to become productive members of society. When the population of the home quickly grew to over one-hundred, a larger facility was needed. Mrs. Johnson successfully spearheaded a campaign to build an impressive facility on an eighteen acre campus in Oak Cliff, where there was room for a home, hospital, and gardens which, cultivated by residents, made the home largely self-sufficient.

Built in 1910, the Virginia K. Johnson Home and School focused its efforts on teenage girls, many of them unwed mothers, from the ages of thirteen to nineteen. The home demanded a two-year commitment from the girls, during which time many gave birth to babies who were adopted.

The girls would then be educated, trained in a marketable skill, and given an opportunity, by viewing positive role models, to develop a more mature character. As

Mrs. Johnson saw it, most of these girls had been "sinned against" more than they had sinned. In her eyes, the most successful person was frequently the one who had overcome the handicap of a serious mistake, and not the one who merely piled one achievement atop another.

Mrs. Johnson personally supervised the home's activities well into her eighties. During this time, the home served over 3,000 girls and was the birthplace of nearly 1,500 babies who were cared for and adopted by area families. Eventually the home's property was turned over to the Women's Council of The Methodist Episcopal Church, South.

In addition to her untiring work for the home, Mrs. Johnson also found time to raise enough money to restore the San Antonio Mission Home to solvency and to raise funds for the establishment of Methodist dormitories for women at SMU and the College of Industrial Arts in Denton. A tireless worker for causes in which she believed, Mrs. Johnson described herself well in saying, "If I rest, I rust."

Chapter 5

Trinity and Tabernacle

1884 – 1916

HISTORY

As early as 1878, a year before the fire at Lamar Street, there were seven Methodist churches listed in the city directory. Most of the people who belonged to any church at all were Methodists, Presbyterians, and Baptists, probably in that order, with a smattering of Catholics, Episcopalians, Campbellites, Congregationalists, and Jews.

With 500 members at Lamar Street, First Church represented about half of the total Methodist population in Dallas. In the early 1870's, with the railroads came substantial immigration from the north and east as well as the south. The "northern" Methodists established Tabernacle Methodist Episcopal for its white members and St. Paul's Methodist Episcopal for its black members. St. Paul's continues today serving in the same neighborhood where it was formed in 1872. It has been a United Methodist Church since union in 1968.

The freed slaves primarily worshiped at the Evening Chapel and Bethel Colored Methodist Episcopal Churches (CME), the German-speaking Methodists had a small church at Live Oak and Olive, and the seventh church was the first to be spun-off from the First Church congregation, Floyd Street Methodist Episcopal, South to serve the members in East Dallas, then a separate municipality.

None of these churches ever merged with First Church, but a few of their members joined that congregation as they disbanded or became part of another entity.

The next Methodist Church to form out of the mission efforts of the southern Methodist Church, Trinity, is as fully a part of First Church heritage and lineage as the Lamar Street Church. If Lamar Street and its successor, First Methodist Episcopal at Commerce and Prather, is the father, then Trinity might well be called the historic mother of First Church. They received their name and some fame from their illustrious father, but much of their nurture and spirit came as a result of the merger with Trinity Methodist Episcopal Church, South in 1916.

Trinity, like Floyd Street, grew out of a mission to serve a new and growing neighborhood, north Dallas, centered on McKinney Avenue and extending toward the Oak Lawn and Cedar Springs neighborhoods.

Because Trinity Methodist became a northern Methodist Church in 1926 and remained one until unification in 1939, it is very important to clarify that this latter congregation was an entirely different one from the Trinity Methodist Episcopal Church, South which existed from 1884-1916 and then joined First Methodist Episcopal Church, South to become their direct ancestor.

This is particularly difficult to keep straight because the beautiful building which Trinity built in 1903 was later sold to and occupied by the northern Trinity congregation when the church at Ross and Harwood was completed in February, 1926.

To add another amazing twist to this story, from 1903 to 1926, the northern congregation, first called Tabernacle and then "First Methodist" was located at Ross and Harwood where Trinity Universal Building stood for many years! So a reader at a library opening a 1924 city directory would read that there was a First Methodist Church at Ross and Harwood, but it wasn't the same building, and it wasn't a predecessor to the present church. (When First Church had a historic celebration in 1984, the picture from this northern Methodist congregation's bulletin was mistakenly used on the First Church bulletin, representing it as their old building.)

The last element to this story is that the northern congregation kept the name "First Methodist" when they moved from Ross and Harwood to replace the congregation in 1927 which was in the Trinity building. This had to be changed in 1939 with unification because there could no longer be two First Methodist Churches in the unified organization of The Methodist Church. The church then decided to adopt the old Trinity name used by the southern

congregation rather than returning to the Tabernacle name which they had used from 1874-1912.

Trinity Methodist Episcopal Church, South

In 1883, while Lamar Street Church was homeless and attempting to build a strong Methodist church "downtown," a small group was meeting weekly in the home of Mrs. McKinnon at McKinnon and Cedar Springs. (McKinnon was a small street in the McKinney Avenue area.) A church was organized out of these meetings with nine charter members: Mr. and Mrs. N. A. Yeargan, J. H. Yeargan, Powell Yeargan, Mrs. M. J. McKinnon, Mr. and Mrs. William Rogers, and Mr. and Mrs. S. A. Stewart.[1] (See **The Yeargan Family** at the end of this chapter.)

They decided on the name "Trinity" because it was the third southern Methodist Church in Dallas[2], and rented a little two-room house at the corner of Harwood and Cedar Springs. The annual conference assigned W. F. Clark to a mission circuit which included Oak Lawn and a Dallas City mission on the south side of downtown near the old City Park. When the preacher was at one of these other locations, Dr. W. H. Howell and Dr. Gibbs, two laymen, officiated at the meetings.[3] Dr. Gibbs was the father of Willie Gibbs who would serve as nursery department supervisor for almost a half-century until she died in 1947.

The next location was at Trinidad and Phelps where a small building was constructed by the members of the congregation in 1885. Two or three years later, more room being required, this building was sold and a larger building erected in its place. The old structure was purchased by the County of Dallas to establish a school at McKinney and Howell, then outside the city limits. This school became the McKinney Avenue School and later William B. Travis Elementary School.

As the church continued to grow, the need for a more

prominent and accessible location was felt, and in January, 1895, the property at McKinney and Pearl was purchased and the frame building was moved from the old site to the new one.

Later that year, the first pastor to serve more than a year or two was appointed, thirty-two-year-old C. M. Harless. An outstanding scholar and diligent pastor, he served four years and built the congregation to 200 members, straining again the capacity of their facility.

A Brief History of Trinity written in 1916 states:

> *About this time (the turn of the century), there was a sentiment being created for the "Neighborhood Church." People were urged to join the church nearest them, and were told from the pulpit that it was almost a sin to pass by a little struggling neighborhood church in order to attend and receive the blessings of the larger downtown church. Finally at the General Conference held in Dallas in 1902 the subject was discussed and as a result Grace Church was organized and Trinity Church strengthened. The Bishop instructed all members of First Church, residing north of Ross Avenue, to transfer their membership to Trinity. With a large increase in membership, plans were immediately begun for a much larger and a more expensive place of worship.*

The General Conference mentioned above was the first opportunity for First Church to host The Methodist Episcopal Church, South and was held at Fair Park on May 7-26, 1902. B. M. Burgher, then a member of First Methodist and a long-time postmaster of Dallas, was in charge of the local hosting committee. (Later he served in many key positions at Oak Lawn Methodist.)

Although "swarming" to build stronger neighborhood churches was doubtless a hot topic at the General Conference, it was at the North Texas Annual Conference, held at Terrell on November 16, 1902 that Bishop Eugene R.

Hendrix transferred three powerful preachers to Dallas charges, and subsequently instructed some 250 First Church members to transfer to their neighborhood churches.[4]

Trinity was the greatest winner by far in this monumental historic decision. Such powerful lay leaders from First Methodist who transferred to Trinity on the first Sunday of December, 1902 were: N. W. Finley, Mrs. Royal A. Ferris, Stephen J. Hay, Alvin V. Lane, Judge Tom Nash, Thomas L. Bradford, and Dr. S. D. Thruston.[5] Many of the over 100 members who went from First to Trinity were the owners of the mansions which were being built between Ross Avenue, the arbitrary "neighborhood" dividing line, and McKinney Avenue where the new Trinity Church would be built the following year. (Remember that First Church was still at Commerce and Prather until 1916.)

What a sight that must have been for the dynamic new preacher on his first Sunday at Trinity, to have aisles bulging with over 100 dedicated Methodists joining the 300 member congregation in its temporary wooden structure at McKinney and Pearl.

Hubert D. Knickerbocker, fast-rising preacher, came to Trinity from Temple, Texas where he had finished building a beautiful, large new sanctuary, paid the debt and put in a $7,000 pipe organ. Now he was ready to do it all over again on an even grander scale in the best neighborhood of Texas' strongest city — Dallas.

The next four years were filled with challenge and excitement as cocky, feisty, and dramatic Knickerbocker built one of the most magnificent church structures in American Methodism, Trinity at McKinney and Pearl. It was to become the first landmark building of Dallas County in 1977 and was destroyed by fire in 1984.

Rev. Knickerbocker and his brother Percy held the pulpits of the largest churches in southern Methodism for the first three decades of the twentieth century. Hubert was best known for his spectacular ability to raise money and preach highly creative and spell-binding sermons.

It wasn't enough to build a larger and grander building at each new charge, he was not satisfied unless it was paid for in full before his four years were out. He often used a service called the "cash-on-the-barrel-head" program. Everyone was encouraged to bring money or a check book. Starting off with an explanation that he only made a very small salary, he would put a generous contribution on one of the conspicuous eight barrels at the altar. (He had a substantial unpublicized income from buying and selling houses.)

He then called on the wealthiest members, by name, to come and bring a specific large amount to the barrel-heads. Then one by one each member was called individually with a specific amount to be brought forward. One member is said to have remarked, "I was so glad when he said $200.00, I practically ran down the aisle. I expected $400.00!" He raised over $55,000 in cash at such a service in Wichita Falls.[6]

His favorite service was titled "To a Dead Christian." The sanctuary was set up like a funeral with drapings and flowers around a large casket in front of the pulpit. He would preach about the failure of "present-day" Christians to express any enthusiasm or evangelical fervor. Finally, he would invite the congregation to file by the open casket and view the remains of this "dead" Christian. When they looked into the satin-lined interior, they saw the reflection of themselves in a perfectly-placed mirror![7]

He never stopped raising money. His church bulletin was filled with small ads. He would charge large bills for building materials for his constant projects and as he walked out, he would call over his shoulder, "Charge these to God!"[8] During the depression, as a retired well-to-do citizen of University Park, he worked for $1 a year raising funds for cash-poor Southern Methodist University (SMU) which celebrates his efforts on a plaque in the rotunda of Dallas Hall. (See **Hubert D. Knickerbocker** at the end of this chapter.)

By 1906 First, Grace, and Trinity Churches were all near 1,000 members and in attractive brick structures which were complete and paid for. They were ready to receive new

pastors and help new churches organize through an active City Board of Church Extension. The board consisted of six lay members and the pastors of the seven established churches in the city and three from the new Fairland congregation. Meetings must have been like family reunions with five of the seven delegations consisting of some or all members from the old First Church, Dallas, namely Trinity, Grace, Oak Cliff, Ervay, and Oak Lawn Churches. Forest Avenue and Fairland Churches were the exceptions.

Within the next few years Maple Avenue, St. John's, Tyler Street, Cole Avenue and Munger Place Churches were established and nurtured by this strong body of dedicated Methodists. Again, First Church played the leading role as the "Mother to Dallas Methodism."

Knickerbocker was followed at Trinity by Dr. William D. Bradfield who served from 1906-1910. In 1915, he was elected editor of *The Texas Christian Advocate.* Later he was appointed to Grace Church and then spent his remaining fifteen years of ministry at SMU as head of the Department of Christian Doctrine and as a trustee of the university.

The eight years under Knickerbocker and Bradfield were years of growth, building and excitement. Things slowed down the next four years (1910-1914) during the pastorate of New Harris. Admittedly a pessimist and too quick to criticize, Harris had a tough time combating the enemies of the church — worldliness and lethargy.

The movie theatre was becoming as popular as the television became sixty years later, and the "sophisticated" members took on a sceptical attitude, born of a new national emphasis on scientific discovery, toward the "old-fashioned" gospel. In the pastor's reports to quarterly conferences, Rev. Harris mentioned:

September 1911 — Unpleasantness in certain quarters about unfortunate pulpit utterances of mine about prohibition.

November 1911 — We are neither a downtown or a suburban church but are becoming a business section with pressure on our members to attend near their homes...prospects are gloomy.

June 1912 — Disappointment in the fruits of my ministry in awakening sinners is putting it mildly.

May 1913 — There is impotency of the church in saving souls. They stare back at me as though I were crazy.

August 1913 — Unable to sleep at night.[9]

He seemed to take personal responsibility for a world that was changing at a startling rate. His last years seemed to be better; perhaps a new parsonage at 2711 Fairmount made life more bearable.

Optimism returned in 1915 with the appointment of Samuel H. C. Burgin, who would be the last pastor of the old Trinity Methodist Episcopal, South and the first pastor of the consolidated First Methodist Episcopal Church, South resulting from union of the two congregations.

In his two years under the Trinity label, he reversed the slight decline of membership, oversaw the height of Epworth League excitement, and received a new car as a gift from his grateful members. The stage was being set for the biggest day in Trinity history, its last, November 19, 1916. (See **Samuel H. C. Burgin** at the end of this chapter.)

HISTORY

The Yeargan Family

The involvement of the Yeargan family in the Methodist movement did not begin with The Trinity Methodist Episcopal Church, South in Dallas, Texas. Nathan A., John H., and Powell Yeargan could all trace their ancestry to Rev. Andrew Yeargan, who came from Wales in about 1735 and settled in Virginia. Andrew was a minister in the Roanoke and James River Valley of Virginia, and he and his sons served in positions of trust and honor during the Revolution of 1776.

According to published Minutes of the Methodist Conference, held at Fluvanna, Virginia on May 18, 1779, Andrew Yeargan was one of the Examining Committee to ascertain fitness of candidates for the ministry. He traveled the Tar River Circuit and was pastor of the Yadkin Circuit. His influence was so great in the 1770's that the first Methodist chapel ever built in Virginia was named Yeargan's Chapel.

Rev. Andrew married Miss Ony Bowles, and together they raised a family of ten sons and one daughter. Their names were: Andrew, John, Samuel, Benjamin, Jarrett F., Edward, James, Devereaux, Bartlett, William, and Sarah. In the early 1800's, Andrew and Ony were living in Greenville, SC with their son Devereaux. They, like so many of the Yeargans, lived long, useful lives and were buried near Greenville.

Two of their sons, Benjamin and Jarrett F., settled in Chapel Hill, NC. They were both leaders in the establishment and building of the University of Chapel Hill, NC. Benjamin donated most, if not all, of the land, and was among its first trustees. Benjamin was also an assistant surgeon in the last years of the Revolution.

It would be impossible, in a short sketch, to trace all the

descendants of the Rev. Andrew Yeargan. Suffice to say that they are now scattered throughout the United States, and they all seem to be following in Andrew's footsteps in being leaders in the Methodist movement. The Dallas Yeargans are descendants of Andrew's fourth son, Benjamin. Benjamin married Sarah Morgan, and they raised four children. The fourth one, Bartlett, born February 18, 1790 at Chapel Hill, NC settled in Williamson County, Tennessee in 1812. In 1813 he married a Miss Mary A. Lawrence, and they raised twelve children. Two of their sons, Nathan A.F. Yeargan, born on December 24, 1821, and Powell Benjamin Yeargan, born September 14, 1850, were the "founding fathers" of The Trinity Methodist Episcopal Church, South in Dallas, Texas. John Hinton Yeargan, the eldest son of Nathan A. and Charlotte S. Yeargan, was also one of the charter members.

Nathan A.F. Yeargan, with his wife, Charlotte Sims Davis, raised twelve children just like his father before him. He first moved from Tennessee to Texas, arriving in Dallas County on October 15, 1854. He continued on from there, however, to a secluded farm region in Johnson County, settling some distance from the town of Cleburne. The area was so infested with Comanche Indians, however, that his wife finally convinced him to move back to Dallas in 1855. He eventually bought 220 acres of land in the vicinity of Love Field for $6.00 an acre. He raised the money by selling a negro man and woman for a total of $1,800. He died at his home in Dallas on September 24, 1894, with his nine living children around him.

In their book, The Origin and Genealogy of the Yeargan Family, printed by the Publishing House of the M.E. Church, South, Nashville, Tennessee (1891), two great-grandsons of the Rev. Andrew Yeargan, Leonidas Hilary Yeargan of New York and Hilary H. L. Yeargan of Murfreesboro, TN, gave an excellent picture of this most prolific and generous family. That book was the main source for this writing. They separated the various branches of the Yeargan family into groups: Kentucky, Tennessee, Virginia, and South Carolina.

They note that some of the family spelled their name differently. The original Andrew spelled his name "Y-e-a-r-g-a-n, whereas two of his sons spelled it "Y-e-a-r-g-a-i-n" and "Y-e-a-r-g-i-n." They believe that all descendants with these spellings are still related to the Rev. Andrew Yeargan.

In countless communities throughout the United States, the many progeny of Rev. Andrew Yeargan continue to live his dedication and faithfulness to Christian principles in general and to Methodism in particular.

Hubert Delancy Knickerbocker

Hubert Delancy Knickerbocker, born June 25, 1871, died April 7, 1954.

If one undertakes to write about Hubert Delancy Knickerbocker, he is in need of a choice vocabulary. Ordinary words do not fit an extraordinary individual. The good Maker wrapped up three or four people in Hubert's skin. Any one of these would be worthy of a treatise. Taken as a unit they require such terms as unique, unusual, magnetic, or even eccentric. He was far from ordinary as pastor, evangelist, financial promoter or humorist. And he did not permit any one side of his personality to obscure the others.

As a preacher he was entertaining and at times genuinely eloquent. Had he studiously developed his descriptive powers he could have equaled Talmadge or Hillis. In his prime he knew the art of mixing pathos, invective and wit with the skill of a master of assemblies. His sermons abounded in anecdotes which he systematically collected and recorded. He enjoyed the lecture platform. In this line his wit and humor were more conspicuous. As he grew older he became more deeply involved in financial affairs, personal and ecclesiastic. Although he and Julia Opdenweyer, to whom he was married in 1894, reared and educated a large family, four sons and two daughters, he succeeded in amassing a considerable amount of property. He was a tither and stressed the doctrine of Christian Stewardship of money both by precept and example. He revelled in campaigns for debt paying and raised funds for church buildings.

Early in the history of SMU, he raised the Knickerbocker Special of $100,000, commemorated by a bronze tablet on the third floor of the Rotunda of Dallas Hall.

His last and dearest project was gathering funds for retired preachers. Whether from his own pocket or from the gifts of others, he added materially to their scant conference pensions and in many cases of emergency he paid hospital and drug bills and sent frequent ample dinners for aged preacher's families. Many of these men and women still living bless his memory and doubtless many more met him on the shining sands of the land that is fairer than day with songs of thanksgiving and welcome.

His record of service is as follows: Santa Barbara, California, 1892; Travis Park, San Antonio; Prospect Hill and West End, San Antonio; Yoakum; Weatherford; Tempee; Trinity, Dallas; First Church, Fort Worth; Austin Avenue, Waco; Tempee; First Church, Houston; First Church, Wichita Falls; Dallas District; First Church, Little Rock; Oklahoma City District; First Church, Memphis; McKinney District.

He was elected four times to General Conference from three Texas conferences.

– Bishop Charles C. Selecman

Samuel H. C. Burgin

Ministers often face difficult decisions throughout their careers. The hardest choice for Samuel H. C. Burgin came at the beginning: deciding to become a minister.

Burgin was a young businessman in Kansas City when he first felt drawn to church work. For over three years he struggled with his decision, which he later described as "the most important crisis" of his life. Finally he entered seminary and was licensed to preach in 1897.

His early ministry included churches throughout his native Missouri and in Butte, Montana. He soon gained recognition in his conference for the many new members added to his church rolls.

In 1899 he married Lora Miller, and the couple had three children. One of their two sons later became a Methodist minister in Fort Worth. His wife later died, and Burgin remarried, only to lose his second wife in 1939. A handsome man throughout his seventy-two years, Burgin married a third time just seven months before his own death.

Burgin first came to Dallas in 1914 as pastor of Trinity Methodist. In 1916, he took over the new First Methodist pulpit and served there until 1920.

His early business training served Burgin well in his ministry. He was noted for good financial decisions and was a strong administrator. Those skills helped him to be elected in 1920 as secretary of the Board of Church Extension in Louisville.

Burgin took over the post from Dr. Hiram Boaz, who had accepted the presidency of Southern Methodist University. While serving in his new post, Burgin was instrumental in establishing Dallas as a publishing center for the entire Methodist denomination.

After his service on the Board of Church Extension,

Burgin returned to Texas, where, until his retirement in 1942, he pastored churches in San Antonio, Fort Worth and Corpus Christi and was presiding elder of the Dallas, San Antonio, and McKinney Districts.

Wherever he lived, Burgin was active in local civic affairs and was a prominent Mason. He was a long-time member of the Methodist Hospital Board, and a strong supporter of Methodist colleges. He died in 1943.

Chapter 6

The High-Steeple First Methodist, South

1894 – 1916

During the 1894-1916 period when the Trinity Church was growing and the "northern" Tabernacle congregation was prospering, First Methodist Church on the eastern edge of downtown Dallas was firmly entrenched as the "silk-stocking" church-to-belong-to.

There were still residences surrounding the new imposing high-steeple brick structure on a small 100x100 foot lot at the corner of Commerce and Prather, a short half-block west of St. Paul Street. However, east was the primary direction of Dallas' growth at this time, so within a decade, the church was surrounded by new high-rise buildings of commerce. Several other churches were built within two blocks at about that time, including two major Presbyterian Churches on Harwood.

The city and county of Dallas were undergoing some rebuilding of their own, at the same time that the new First Methodist Church was going up. In July, 1890 the four-story white stone county courthouse had been destroyed by fire. In its place, the highly-visible red sandstone courthouse was going up. Although this building is sometimes referred to as the "1890 courthouse," work was not started on it until 1891, and it was not completed and occupied until after the opening of 1893.

The courthouse was, and is, a prime attraction to residents and visitors alike. Its observation tower, in those years, provided an uninterrupted panorama of late-nineteenth-century Dallas.[1] Certainly, the brand-new high-steeple Methodist Church was easily spotted to the east of the courthouse.

Reverend Edward L. Spragins was a promising thirty-seven-year-old pastor when he was appointed to First Church in 1892. His arrival in Dallas was delayed for several weeks due to an attack by a deranged young man in Henrietta, his former appointment. He had the honor of presiding over the dedication of the new building on Easter Sunday March 25, 1894. (Within Methodism, dedications are customarily held when the new building is debt-free.) His

ministry was a short-lived one as he died on April 7, 1896, two days after Easter.[2]

The Spragins family stayed in Dallas and became active members of First Church. In addition to his widow, Dora, there were two children; Henry, who became a prominent railroad official; and Lide, who served as Dean of Women at SMU for several decades.

William K. Strother, who had just celebrated his twenty-seventh birthday, was asked to fill out the seven months until conference time. It was his very first full-time appointment after being a small town teacher and weekend preacher. Perhaps this overwhelmed him, because it was his last appointment. He went on to a distinguished career in small and middle-sized Methodist colleges. He served several as president, including nine years at Lon Morris College in Jacksonville, Texas. Born at Duck Creek (Garland), he was the only pastor of First Church born in Dallas County.[3]

Continuing a tradition for which First Church would be well-known, an outstanding preacher was brought in from out of the conference. Reverend George C. Rankin came up from the Shearn Memorial Church, later known as First Methodist, Houston. When he arrived, he found both Dallas and the church at low-ebb. Here is his analysis from his autobiography:

> *Dallas was then as it is now, the leading city of this section; but had not fully recovered from the effect of its earlier boom experience. It had been for three or four years, and was then, at a standstill. Its streets, its sidewalks and its buildings showed a lack of progress. Real estate was a drag on the market and business was dull. A part of the street car system was operated by mules and there was a lack of enterprise generally.*
>
> *First Church was in fairly good condition. My predecessor, Rev. E. L. Spragins, died about the Eastertide, and his place had only been supplied*

by a young minister without much experience. As a result the congregation was somewhat run down, though they had held together and kept things going very well under the circumstances. They were a fine body of people and possessed wonderful possibilities. Among them were the leading citizens of the city. The business and the professional life of the community was well represented among them.[4]

Although Rankin was pastor for only two years his impact was so great that Adolphus Werry states, "he did more to indelibly impress himself upon Texas religious history than any Methodist of his generation."[5] His active affiliation with First Church continued until his death in 1915. He assumed the editorship of *The Texas Christian Advocate* in 1898, and raised his family in a large home near the Wilson Block on Swiss Avenue.

A man of courage and obstinate convictions, Rankin declared war on the gambling dens, brothels and saloons in Dallas just as he had done in previous pastorates in Houston and Asheville, North Carolina. He would dress to suit the part and scout the enemy to "gather some data" and then proceed to the sheriff's office, and later to the pulpit with some vivid and fiery sermons. He admitted that "the evil did not cease," but he usually helped to drive it temporarily under cover.[6] He did win a battle to extend the Sunday closing of taverns from seven hours to a full twenty-four-hour period. He continued this style of crusading as editor of *The Texas Christian Advocate.* (See **George Clark Rankin** at the end of this chapter.)

The turn of the century era was one of relative comfort for this stable but active "silk-stocking" congregation. The brick structure at Commerce and Prather was adequate for the 750 members, who enjoyed the strong preaching and excellent music at Sunday services. It was also at this time that adult Sunday School classes were becoming popular. As previously mentioned, the Young Ladies' Society had

purchased an exceptionally fine organ, the first Hook and Hastings pipe organ in Texas,[7] and the long tradition of marvelous music at First Church was well on its way.

In 1898, when Dr. Waller E. Boggs became pastor of First Church, an explosion in Havana, Cuba altered the course of American history, and signaled the beginning of yet another expansion of American interests. Two officers and 258 crewmen lost their lives when the battleship Maine exploded for no logical reason. Screaming headlines in *The New York Journal* of February 17, 1898, called the explosion "the work of an enemy," and President McKinley and the U.S. Congress were quick to pass a resolution to intervene in Cuba to protect American commerce and business and to end a conflict which was "a constant menace to our peace."[8] The short-lived Spanish-American War was thus underway, and Theodore Roosevelt and his "Rough Riders" were soon charging up San Juan Hill. By October of that year it was all over.

That year also saw a member of the First Church Board of Trustees, John H. Traylor, elected mayor of Dallas for two years. According to Werry, the Epworth League became active in First Church about this time, and the first officers of that organization are listed in his *History of The First Methodist Church*.[9]

When Dr. Boggs moved on to his next assignment at the Travis Street Church in Sherman in 1900, he was replaced at First Church by Dr. James L. Pierce II, another member of that remarkable family that served Methodism so well. (See **The Pierce Family**, Chapter 4.) Werry glowingly describes Dr. Pierce as "...a prince among men...a deep student, an intelligent preacher and an orator of great ability." He was able to "make anyone who came into his presence feel perfectly at ease."

To say that the state of Texas was booming as Rev. Pierce took over his pastoral duties would be no exaggeration. In 1900 the Texas cotton crop totaled nearly 3,500,000 bales, bringing in $139,000,000, the most profitable crop up to that time. Two large meat packing plants were established in Fort

Worth in 1901, and in that same year the first great oil well, Spindletop, "blew in" near Beaumont.[10]

Dallas and First Church were certainly a part of that "boom." The population of Dallas in 1900 had grown to 42,638, and First Church membership was at 652. There were $674,471 in building permits that year, and there were 2,459 telephone connections. Bank resources were at $7,251,000 and the scholastic census was 6,783. The Linz building, completed in 1889, was still attracting visitors to the top of its seventh floor for an awe-inspiring view of the city.[11]

The Dallas City Directory of 1901 said in its foreword:

> *We found Elm Street topsy-turvy preparatory to the laying of an asphalt pavement. Besides this, we found 44 miles of paved streets, 50 miles of street railways, giving employment to 250 people, two telegraph companies giving us communication with every point in the civilized world and a telephone system than which there is none better anywhere.*

Dallas historian, Tom Dealey, notes that a year later the 1902 City Directory stated that there were only thirty-five miles of paved streets in Dallas — nine miles less than the previous year.[12] It was thought to be entirely possible that those nine miles had been washed away because of the bad drainage system existing in Dallas at the time, or else because some streets were still paved with Bois d'Arc blocks which simply floated away at flood times.

In April, 1902 Dallas hosted the annual convention of the United Confederate Veterans. Some three to four thousand Civil War veterans, plus their families, were housed in a huge encampment at Fair Park where the present-day Colliseum now stands. Tents were furnished by the State Guard...but there was still an overflow of people, so the private citizens of Dallas opened their homes to help out.

At no charge, the overflow visitors were given places to sleep in spare bedrooms, attics, and basements. Dallas showed itself to be a city of true Southern hospitality.[13]

There was, no doubt, great excitement at First Church in 1902, when, for the first time, the General Conference of The Methodist Episcopal Church, South was held in Dallas. The fourteenth session of that conference began on May 7 in the Fair Grounds Auditorium. Vernon gives great credit for this to B. M. Burgher, who was a very active member of First Church from about 1890 to 1902, and who was chairman of the committee on local arrangements. The delegates were greeted by such notables as Mayor Ben E. Cabell, Judge E. B. Perkins (a Methodist preacher's son) and Dr. George C. Rankin.[14]

In the middle of the 1902 growth and excitement, Dr. John M. Moore was transferred to the North Texas Conference and served First Church, Dallas for the next four years. This wonderful growth, however, almost immediately caused the membership of First Church to shrink! Shortly before Dr. Moore arrived to take over as their pastor, leaders of the church had worked out a plan to establish the church more firmly throughout Dallas. It had been decided that the membership of First Church should be divided in the establishment of new suburban congregations. This movement resulted in the establishment of Trinity Church at McKinney and Pearl Streets, and Grace Church at Junius and Haskell Avenue.[15] In his autobiography, *Life and I* (written at the age of 80), Moore remembers how this division occurred:

> *When I got to Dallas I was informed that First Church was to "swarm" with a large group of honey makers to settle with the king bee at Trinity and a large group to go to East Dallas and that the two congregations were to build elegant commodius edifices. That sounded like progress for these churches and an advance for Dallas Methodism but a bit dreary for First Church. On my first Sunday 250 choice members were transferred out, leaving 550 in First Church, some of whom had been "lost sight of."*[16]

He notes, however, that First Church was still left with many "stalwart, loyal, capable men and women to carry on,"

and then lists some of the most influential persons of Dallas and of Dallas Methodism as members of First Church. The list included such names as Louis Blaylock, Judges Bookhout and Perkins, W. C. Padgett, J. H. Traylor, Col. J. R. Cole, Mrs. G. C. Rankin, Mrs. W. C. Young, Miss Gibbs, Miss Harris, J. D. Dickerson, N. A. Searcy, B. M. Burgher, George W. Moore, T. G. Terry, Mrs. Flynn and many others. Stalwart members indeed!

The city of Dallas grew in a major leap when it annexed Oak Cliff by an election held on August 3, 1903. This area, originally settled by Judge William H. Hord, and named "Hord's Ridge," was developed and renamed by T. L. Marsalis, the new name deriving from the many oak trees that covered its hills and cliffs. Hord's first log cabin, built in 1845, remained near the City Zoo in Oak Cliff until Dallas' light rail line station opened there in 1996.

In November, 1904 Carrie Nation, leader of the Prohibition Party, paid a visit to Dallas, causing more than a little concern to Dallas' 255 saloon owners. Eight thousand school children attended Dallas' public schools in 1904.

April 5, 1905 saw one of the largest military parades up Elm and out Akard Streets to the famous Oriental Hotel, when the city was honored with a visit from President Theodore Roosevelt. Many Dallas citizens, having served at that famous charge up San Juan Hill, were honored by the President.[17]

Moore characterized his four years at First Church as "delightful in every way" and the people as "cordial and cooperative." He reports that the membership grew to 990.[18] For John M. Moore, however, Dallas was just the beginning of his career, for he was appointed to the episcopacy on May 14, 1918, and a long list of life accomplishments began in earnest. (See **John Monroe Moore** at the end of this chapter.)

In national affairs, by 1906 the Progressive Party and President Theodore Roosevelt had helped enact child labor laws, and in that year Congress passed several important pieces of legislation, including the Meat Inspection Act and

Pure Food and Drugs Act. In that year also, Rev. James W. Hill, DD, became the pastor of First Church.

A glimpse of Rev. Hill's wit and humor is found in his answer to a question about his date and place of birth. He wrote, "June 23rd, 1854, White County, Arkansas — If I had been consulted, I would have been born in Texas, but as I came here when yet a child, the influence of my natal State has not materially damaged me."

It is interesting to note that Dr. E. W. Anderson, who wrote Rev. Hill's obituary for the North Texas Annual Conference Journal of 1920, gives his place of birth as Lamar County, Texas! Anderson also tells us that although Hill was denied college training, he made of himself "by sheer force of intellect" a "real scholar,... a man at home in the highest zones of thought, master of the English language and literature, and easily at home in the German and Latin."

His name shows up very early in any history of Methodism, for he helped the understanding of theological concepts as early as 1880 when he compiled a volume of sermons, called *The North Texas Conference (M.E. Church, South) Pulpit.* He was also editor of *The Texas Christian Advocate* from 1892 to 1894 and he published *Amateur Etchings of Texas Characters and Else,* a series of character sketches, essays, and poems, which was issued under the pen name "Gulliver."[19]

As mentioned previously, the first Epworth League Conference was organized in Dallas in March, 1892. Rev. Hill was a leader in this organization, and served as secretary of the second state conference held at Taylor, Texas.

The Rev. Hill, along with Bishop Joseph Stanton Key, was present to give an address at the historical ground-breaking ceremony for a branch of The Methodist Publishing House. W. C. Everett, the first manager of the Dallas branch, was assisted in finding a location for the building by B. M. Burgher, Alex Cockrell, Louis Blaylock, and others. In 1908, land was purchased at 1308 Commerce Street and a new building erected there.

On May 26, 1908 the great Trinity River flood changed the shape of Dallas' western business district forever. Five persons were drowned, and four thousand had to flee their homes. All movement between Dallas and Oak Cliff was cut, except by boat.

The Nellie Maurine, a packet boat which had been built when the effort to utilize the Trinity River as a route to the Gulf was started, was used in ferrying people to and from Oak Cliff, at a charge of fifty cents.

It was this flood that led to the building of the Dallas levee and viaduct system of today, which completely rerouted the course of the Trinity.

After recovering from the flood, Dallas hosted the National Convention of the Order of Elks in July, 1908. For the convention, a steel overhead framework, called the Elks' Arch, was constructed, which covered the intersection of Main and Akard Streets. The Elks' gigantic parade passed beneath this arch. As architecture, the arch was a monstrosity, but it was allowed to stand for several years after the convention. Unfortunately, the arch was to become very visible for a more notorious event on March 3, 1910. It was the site of Dallas' last lynching.

Most people now think the victim, a venerable Negro man was innocent, but on that date the accused was being tried for rape in the second-floor courtroom of Judge R.B. Seay, at the southwest corner of the old red sandstone courthouse. The mob attached a rope to the victim's body and pulled him through a (second floor) window to the ground floor. They then dragged the lifeless body up Main Street to Akard, where they strung it to a light pole in the vicinity of the Elks' Arch.

But the month of March, 1910 was not all negative. In that month, construction was well underway on the Virginia K. Johnson Home and School for wayward girls. Mrs. Johnson's name appears prominently in the list of members and contributors to the life of The First Methodist Church from the 1890's until the 1920's. The home had originally

been located in East Dallas in 1893 and had been named for Mrs. Ann Browder Cunningham. The growing city of Dallas crowded the home so quickly, however, that Mrs. Johnson had to go on a search for more room. She found it in an eighteen-acre tract of land in Oak Cliff, which she managed to acquire with the help of The Methodist Episcopal Church and a "few good friends." After completion, the home was turned over, with no indebtedness, to the Woman's Council of The Methodist Episcopal Church, South, and they ordered that it should bear the name of its founder. (See **Virginia K. Johnson,** Chapter 4.)

In December, 1910, Dr. George Miles Gibson resigned the presidency of Central College for Women in Lexington, Missouri, and was appointed pastor of First Church, Dallas. This was by no means Dr. Gibson's first pastorate. After being admitted into the ministry of The M.E. Church, South, in 1888, he served no less than seven pastorates in Missouri before being appointed pastor of Trinity Church in El Paso in 1904. He served four years in El Paso and then became President of Central College for two years.

The next year saw the completion of Dallas' White Rock Reservoir, intended to be a major water supply for the city. Mother Nature, however, did not cooperate, and a major drought made the use of tank wagons, filled from the downtown artesian wells, an absolute necessity for getting water to the citizens.

Southern Methodist University got its start in 1911. John S. Armstrong offered one hundred acres in what is now Highland Park West for a Presbyterian university in 1907, but no action was ever taken on this offer. When he died in 1911, his widow gave the acreage for the campus of SMU.[20]

In early 1912, the thirteen-story Praetorian Building was the highest skyscraper in town, but in that year, the eighteen-story Southwestern Life Insurance Building was constructed on the southeast corner of Main and Akard. In addition, the twenty-one-story, five-hundred-room Adolphus Hotel went up at the northwest corner of Akard and

Commerce Streets, the former site of Dallas' third City Hall. Buildings, however, were not the only construction going on that year. At a cost of $700,000, Dallas built the Houston Street Viaduct across the Trinity River lowlands, connecting the city with the Oak Cliff suburb.

After leaving First Church, Dallas, Dr. Gibson went on to serve a brief time at Marvin Church in Tyler, then seven years (1915-1922) at The Oak Cliff Methodist Church, and finally at The Munger Place Church, Dallas, where a beautiful church was erected under his ministry. He then became Conference Secretary of the Sunday School Board and was serving as an Associate Pastor at First Church, Dallas when he died in 1932. (See **George Miles Gibson** at the end of this chapter.)

In spite of the fact that Dallas experienced a mild depression in 1914 (cotton was selling for ten cents per pound), the city found the money to develop and open Reverchon Park in honor of Dallas' earliest botanist and flower lover, Julien Reverchon. Reverchon was one of the few Frenchmen who stayed and prospered in Dallas after the failure of the "La Reunion" experimental colony. This was also the year when Samuel Ross Hay, one of Methodism's most beloved pastors, orators, writers, and bishops, came to First Church, Dallas.

Rev. Hay had already distinguished himself with an outstanding pastorate at Shearn Memorial Church in Houston, where he had served from 1900 to 1904. Concerning his effect there, his biographers wrote, "the church seemed to take new life, the apathy and indifference that had been so apparent for months disappeared as by magic.... People flocked to the church services in increasing numbers, and every feature of the church life took on increased energy. Not only his own church felt his influence, but Methodism in every section of Houston was more alive than it had ever been."[21]

As mentioned earlier, Sunday School and church-oriented organizations began to make their presence felt in the life of The First Methodist Church in the late 1800's. The church

bulletin of December 12, 1915, reminds members of meetings of the "Young Ladies' Society," the "Woman's Missionary Society" and the Epworth League, and also tells of the organization of a new "Daughters of Wesley Class."

Earlier in 1915, the city saw the opening of Dallas Hall, Southern Methodist University's Administration Building, as well as the organization of Dallas' first University of Sciences. The campus consisted of 133 acres and was considered one of the finest in the United States.

Dallas now incorporated an area of 17¾ square miles within its city limits, and boasted of 132 churches of all denominations, 350 acres of city parks, over 150 miles of paved streets and 310 miles of cement sidewalks by the end of 1916.[22]

The huge Preparedness Parade in the Fall of 1916, which involved over 20,000 Dallas citizens, heralded the city's involvement in World War I. This event must have been still on the minds of First Church members as they went about the business of uniting with the Trinity Church in November of that year.

Although Samuel H.C. Burgin was appointed as the first minister of the unified church, Sam Hay was to continue being involved with First Church as their Presiding Elder until 1919. He then was returned to Houston, to serve as pastor of the same church he had left in 1904, except that it had become The First Methodist Church of Houston. On May 16, 1922, Samuel Ross Hay became a bishop of The Methodist Church and continued in service to the church both nationally and internationally. (See **Samuel Ross Hay** at the end of this chapter.)

With the unification of the two churches, Trinity found itself bulging at the seams, and plans for a larger church began to be made almost immediately. First Church had already purchased the property adjacent to its present location in anticipation of building a larger church at some future date, but now that plan was dropped in favor of yet another location at the corner of Ross and Harwood.

George Clark Rankin

Dr. Rankin's preparation for his long, arduous, varied, but highly successful career as minister, editor, statesman and Christian was hammered out early on the anvil of hardship. Born on November 19, 1849, in Dandridge, Tennessee of Col. Creed W. and Martha Jane Clark Rankin, he was only twelve-years old when his father died quite suddenly. For a time, he was forced to live with his grandfather as a stone-cutter's apprentice until he could stand it no more.

He went to live with an uncle in Georgia, and from this devoutly religious man received his early inclination into the ministry. He had to work for his own tuition at school, and he cooked his own meals. He did three years of study at "Student's Home" in East Tennessee, a year of special training in Latin, Greek and mathematics, and then two years at Hiwassee College. He next attended the University of Tennessee, where the degree of Doctor of Divinity was conferred upon him at the early age of twenty-eight.

As a minister, Dr. Rankin was assigned to serve in difficult but prestigious circuits and appointments. He served circuits in Georgia, Virginia, and Wytheville, and was appointed to Athens Station, Tennessee; Abingdon Station, Virginia; Church Street, Knoxville; Asheville Station, North Carolina; Market Street Station, Chattanooga; Central Church, Kansas City; Shearn Church, Houston; and finally, First Church, Dallas in 1896. Two years later he was elected to the editorship of *The Texas Christian Advocate*, and he held that position until his death in 1915.

In his book, *The Story of My Life*, Rankin speaks of the fact that the publisher of *The Advocate*, Louis Blaylock, was a prominent member of The First Methodist Church, Dallas, during the two years when he was pastor. He reported

further that "... it was predicted by a leading member of the conference that the publisher and the editor would not long live in harmony, since both of them were men of deep convictions and very tenacious of their positions touching many questions." But having said that, Rankin then tells, in the next two pages, of the deep mutual admiration and respect that the two men had for each other, in spite of differences in position they may have had over the years. He wrote, "We have always stood shoulder to shoulder, whether we have seen eye to eye or not, in the conduct of the Advocate."[23]

Even as an editor, he aimed to touch the common man and to bring him a better understanding of social, moral, and religious obligations and privileges. His long tenure was ample evidence of his success in that undertaking.

His legacy of service to others was passed on to his daughter, Hattie Rankin Moore, who provided the spark that ignited Dr. H. D. Knickerbocker into raising enough money to build Rankin Chapel, a church for the underprivileged of the West Dallas area.

John Monroe Moore

If Methodism had saints, certainly John Monroe Moore would be one of them. Packed in his short slight frame was courage enough for a battalion, more scholarship than the average faculty lounge, and the discipline of a Lombardi football team.

Beginning in 1902, when he was appointed to First Church as a young man of thirty-five, John Moore served in Dallas four years as pastor, four years as bishop (1922-26), twenty-five years as an SMU trustee, and nine years as an affiliated member of First Church, Dallas in his retirement. He also filled in as supply pastor in June, 1938, after William C. Martin was elected bishop.

Starting life as a 25-cent-an-hour tobacco hand in his native Kentucky, he soon began an intensive, dedicated life as a student and a teacher. His several earned degrees included Ph.D.s from Yale and Heidelberg, Germany. His mental capacity was legendary. There were stories of his taking courses in foreign languages which he had to assimilate in months, and his mental exercises later enabled him to memorize the entire membership rolls of each of the churches he served as pastor.

He came to Dallas from San Antonio's Travis Park Methodist, his first major appointment, where he met and married the organist, Miss Bessie Harris, daughter of Rev. Buckner Harris. Mrs. Moore was an active member of First Church from 1922 until her death in 1942. Her personal strength and individual accomplishments in music and women's work enabled her to maintain a parallel leadership role to her husband's.

After leaving Dallas in 1906, they moved to Nashville where Moore edited *The Christian Advocate.* In this role, he traveled to the Orient and became enthralled with missions.

After a brief pastorate in St. Louis, they returned to Nashville where Moore became Secretary of Home Missions of The Methodist Episcopal Church, South from 1910-1918.

Elected a bishop in 1918, his first assignment was Brazil where he helped found a "little SMU." Bessie stayed in Nashville during this period. Together they moved to Dallas for his next quadrennium, establishing their permanent home a few doors from the parsonage on Rawlins in Oak Lawn. From this Dallas base, he served eastern portions of Texas the first four years; western portions from 1926-30; Georgia and Florida from 1930-34; Missouri and Arkansas from 1934-38, when he retired.

His accomplishments included pioneering the ecumenical movement and several "modern" trends in theology, as well as leading commissions on hymnal development, missions, and Methodist unification. It was in this last responsibility that he had the privilege of co-chairing the historic conference in Kansas City in 1939 uniting the three major branches of Methodism. He simply described his thirty-year effort to achieve unification, "I guess I've been pretty hardheaded about this business."

In retirement, he wrote three outstanding books: *Life and I, The Long Road to Methodist Union,* and *Methodism In Belief and Action.* He also devoted substantial efforts to coordinate the Perkins gifts to establish the Perkins School of Theology at SMU, which brought him his "keenest delight and most wholesome labor." Moore Hall is named for him.

This slight, frail, soft-spoken preacher, scholar, writer, world-traveller and master persuader left no immediate survivors, as his wife had died six years before his death in 1948. He did leave The Methodist Church, First Church, Dallas, and SMU, richer, wiser, and stronger for his sage counsel, his strong leadership, and his courageous honesty.

George Miles Gibson

Adolphus Werry, in his "red book" history of the first hundred years of First Church, Dallas, was generous in his praise of Dr. Gibson. He described his life in four glowing sentences:

> *He was a man of spotless character, with the courage of his convictions, with the highest degree of culture, and a princely gentleman. He was found constantly in the forefront of all battles for the right, and there was scarcely a literary or cultural group that organized in any city in which he lived on whose roster his name did not have a prominent place. He sought relaxation in his flower garden. It seemed especially fitting therefore, that the end came in early morning while he was caring for his flowers in the beautiful flower garden of his home in Dallas.*[24]

Dr. Gibson was born on December 7, 1860 in Pocahontas, Tazewell County, Virginia. His early education was in the common schools of Virginia, but he received his B.A., M.A., and D.D. degrees from Emory and Henry College in Emory, Virginia. He first joined the Missouri Conference in the Fall of 1888 and was later ordained an Elder. He served many charges in that conference and was married to Miss Florence Allen of Troy, Missouri on October 14, 1891. They had three children, Kate, who married W.F. Carruthers; Maude, who married R.K. Withrow; and George, Jr., who became a pastor of a prominent Congregational Church in Chicago.

The *Centennial Volume of Missouri Methodism* also had high praise for Dr. Gibson. On page 174 the following words are used in describing him:

He is a man of the people, sociable, sympathetic; a good conversationalist, a safe adviser, courageous and skillful in dealing with souls. He knows how to bring things to pass. He builds up the Church both in its spiritual life and in its material equipment.

In 1904 he was transferred to the New Mexico Conference and was pastor of Trinity Church in El Paso, Texas for four years. During his time there he was instrumental in the building of a new church and parsonage. In 1908 he was elected to the presidency of Central College in Lexington, Missouri, a post which he resigned in 1910 to become pastor of First Church, Dallas. After four years of service at First Church, he served a year in Tyler, Texas and then came back to Dallas to pastor The Oak Cliff Methodist Church for seven years. His final pastorate was The Munger Place Methodist Church, Dallas, where he was again instrumental in getting a new church built for that congregation.

He next served as Conference Secretary of the Sunday School Board, but returned to First Church to serve as an associate pastor just before his death in 1932. His funeral was conducted in the sanctuary of First Church, Dallas by his boyhood friend, Dr. Charles M. Bishop.

Samuel Ross Hay

Born in Decaturville, Tennessee on October 15, 1867, Sam Hay nevertheless claimed Texas as his home. He followed in the footsteps of his father, who was a Methodist preacher who served in many large circuits and small stations in Texas. He was educated primarily at Southwestern University, Georgetown, Texas, from which he received his D.D. degree.

He was married twice, first to Della Binford, and they had two sons, Horace (who became a preacher) and Sam R., Jr., of Houston. Later he was married to Margaret Gullick and they had one daughter, Margaret (Mrs. Clay J. Berry) of Fort Worth.

Although Bishop Hay's ministry reached into far places such as China, the Pacific Coast, New Mexico, Alabama and Florida, Texas was the recipient of much of his pastoral days. As was already noted in Chapter 6, he served Houston's Shearn Church from 1900 to 1904; First Church, Dallas from 1914 to 1919 (as pastor and Presiding Elder), then back to First Church, Houston from 1920 until he was elected bishop in 1922.

In his "red book" history of First Church, Dallas, Adolphus Werry quotes the Rev. S.S. McKenney:

> *In person, Bishop Hay was gifted with a commanding form, a matchless eloquence, and an impassioned oratory. . . He blended wit and wisdom, information and inspiration, education and evangelism in his preaching. . . He was always at home among the rich or poor, scholars or illiterates.*
>
> *He was one of the best judges of men and conditions that I have ever known: he could take in a situation at a glance. He trusted and believed*

in men, and brought out the best that was in them. As a presiding Bishop, he showed himself a master of assemblies, and in the Cabinet he sympathetically approached the task of making appointments in the most satisfactory and brotherly manner.

Roy Short's *History of the Council of Bishops*, page 44, gives another insight into the character of this remarkable man:

While he was a gifted preacher, there was always a certain roughness about him, which in his period of time was not expected to mark the episcopacy. He was a storyteller, and a few of his stories came too near to not being in good taste. He had a rare sense of humor and used to explain his own election by observing that at last the rougher elements in church rose up and demanded to be recognized.

Another insight is given a couple of paragraphs further down on the same page in the form of this little story:

On one Sunday night he (Hay) dropped in on Dr. Bascom Watts, later Bishop Watts. Dr. Watts insisted that he preach. He demurred at first, but on Watts' insistence he agreed. When it came time to take the pulpit, he read the letter to Philemon. Then he said, "Paul wrote that. It can't be improved upon. Rise and receive the benediction." And thereupon he dismissed the congregation.

A short list of Samuel R. Hay's service and involvement in Methodist causes reads as follows: 1906 to 1922 — Member of five consecutive General Conferences; Member of the Lausanne World War Conference on Faith and Order; 1911 — Ecumenical Conference of Methodism in Toronto; 1931 — Ecumenical Conference in Atlanta, Georgia; 1932-1934 — President of Board of Missions of Southern Methodist Church; 1910-1932 — Member of Board of Church

Extension. In 1932 he was sent to Mexico to set up the autonomous Methodist Church of Mexico.

In further tribute to Bishop Hay, the Rev. McKenney wrote: "Dull moments vanished from his presence like frost in the sunshine. He was the living embodiment of Bunyan's 'Mr. Great-Heart,' and like that celebrated hero, he has become immortal. His name cannot perish from the earth."

Bishop Hay retired in 1938 and died in Houston, Texas on February 4, 1944.

Chapter 7

Building the Million-Dollar Church

1916 – 1926

HISTORY

At The Trinity Methodist Church, South, in March, 1910, a group of young business girls was organized into a Sunday School class, taught by Mrs. A. A. Cocke. They called themselves the "Business Girls Friendship Class," but in later years, shortened the name to simply "Friendship Class." This class was to endure for seventy-two years — one of the longest in church history. In a taped interview on March 11, 1987, Halcyon Shrader, who joined the class in about 1924 and who was a historian of the class, told of the congregation's anticipation of the new church building: "...every Sunday they would sing, 'We will build a new church on the corner of Ross and Harwood — a church so grand and so fine.'"[1]

Bessie Thompkins Stevenson, along with her family, came to Trinity Church from the Commerce and Prather church in 1916 as a part of the unification. She was a teacher of young business women, and it is possible that Halcyon Shrader was one of those women who were attracted to First Church by the Young Women's Open Door program, which had been started by "Miss Bessie." (See **Bessie Thompkins Stevenson** at the end of this chapter.) One of her daughters, Mrs. Dora S. Williamson Chapman, also became a teacher and leader in the life of First Church, and continues to be a vital presence today. Dora was probably in Miss Willie Gibbs' Cradle Roll class on that November day in 1916 when the address of First Church suddenly changed. (See **Willie Gibbs** at the end of this chapter.)

The change had been several years in the making. Dr. O. F. Sensabaugh, Presiding Elder of the Dallas District in 1914, presented a paper to the Quarterly Conference of First Church in that year, calling attention to the need for an expanded program for Dallas Methodism and recommending that a building committee be appointed to survey the situation. His recommendations were adopted and a committee was appointed, but no action was immediately forthcoming. However, the question of consolidating Trinity and First Church began to receive the attention of both congregations.

The first formal meeting of the representatives of the interested congregations was held at Trinity Church on June 1, 1916. The original transcript of that and other meetings was placed in the cornerstone of the new church at Ross and Harwood when the old building was levelled on October 29, 1921. At that meeting, a motion was made, and unanimously passed, that Trinity and First Church unite and build a great downtown church, giving due consideration to the requirements and needs of the Southern Methodist University (SMU) and Highland Park neighborhood. The agreement information was promptly passed to Bishop James H. McCoy of the North Texas Conference. In August, 1916 Bishop McCoy confirmed the proposed merger and appointed Dr. S. H. C. Burgin as pastor of First Church, with the Rev. Sam R. Hay and Rev. A. Frank Smith as junior pastors. At the annual conference, held that year in Greenville on November 1, 1916, the two congregations were officially merged under the name of First Methodist Church. At the same time, the transfer of certain property to the newly organized Highland Park Methodist Church was also approved. Later, the old Trinity Church building was sold for approximately $65,000 and the proceeds were turned over to the Highland Park Church for its use and development.

Immediately prior to the merger, First Church had 741 church members, while Trinity Church had 1,007. This combined membership made it very apparent that the building of a new, larger church must be at the top of the congregation's agenda. At first, Dr. Burgin's leadership was sufficient to get the program rolling. When First Church was at Prather and Commerce, they had sold the old property at Harwood and Jackson Streets and had purchased property adjoining the church to the South, in anticipation of building a larger downtown church. That plan was now abandoned in favor of buying property at the corner of Ross and Harwood Streets. In a letter to the congregation on December 29, 1919, Dr. Burgin stressed the urgency of the situation. In it, he briefly traced the struggle to build The

First Methodist Church at Commerce and Prather Streets, and told of the growth of the Trinity Church. Then he wrote:

> *Just as our civic government had found it necessary, in order to meet changing conditions, to readjust its program and plans, and just as commercial interests have found it necessary to reshape the trading areas, so also did our Conference, in its judgment, deem it the part of wisdom, due to a shifting population, to supply a central, down-town Church. Thus in 1916 the merger of Trinity Church and First Church was effected.*
>
> *Since the time when these two splendid congregations joined forces, the growth of First Church in Dallas has been remarkable, until now we are literally crowded out of our present quarters.*
>
> *The need for a new structure has become more and more insistent; on every hand we see evidences of our inability to press forward, due to the inadequacies of our present building.*
>
> *We have a civic duty; we have a duty to Methodism; but, most of all, we have a duty to our own church family, in the immediate erection of our new house of worship.*
>
> *Let every member of First Church resolve to think in terms of our entire Church; to lay aside personal opinions and accept the judgment of the majority; to shoulder personal responsibility and work unceasingly to "Put First Church First!"*[2]

Putting "First Church First" became his rallying cry, but Dr. Burgin was just getting started in raising money for the building fund when he was elected to the post of Secretary of the Board of Church Extension in 1920.

It took two attempts for the church to find a building committee to carry the work through to its completion. The Quarterly Conference of September 5, 1916 elected eleven men to the building committee, and later four more names

were added. Obtaining a quorum of such a large building committee proved so difficult that the Quarterly Conference of January, 1923 dissolved the old committee and appointed the following men: M. C. Cameron, Chairman; E. B. Doggett, Louis Blaylock, A. V. Lane, S. B. Perkins, and E. Gordon Perry.[3]

Early in 1917 thousands of Dallas citizens were caught up in World War I and many were sent overseas. Love Field was converted into an aviation training center, and the State Fair Grounds became the site of Camp Dick, used for infantry training. On November 11, 1918, Dallas newspapers announced the end of the war and the signing of an armistice. One week later, sixty percent of the Dallas population held a giant Armistice Day parade on downtown Dallas streets, and all churches, including First Church, were opened for thanksgiving prayers and services.[4]

When Dr. Burgin left First Church in May, 1920, its membership was 2,147, and there were 950 pupils enrolled in Sunday Schools, with sixty-three officers and teachers to see to their learning. The official U.S. census reported that there were 158,976 persons residing in Dallas in 1920, an increase of over 66,000 since the 1910 census.

At the request and invitation of Bishop W.N. Ainsworth, Dr. Charles C. Selecman transferred from The Trinity Methodist Episcopal Church of Los Angeles to become the next pastor of First Church, Dallas. He preached his first sermon in Dallas on June 20, 1920. (See **Charles C. Selecman** at the end of this chapter.)

Dr. Selecman and the Building Committee had many challenges to face. Although the new location at Ross and Harwood had been purchased, it was not fully paid for. Some $200,000 had been subscribed, but little of that was on hand in cash. The old First Church at Commerce and Prather Streets had been leased to Jesse H. Jones for ninety-nine years for a starting annual payment of $10,000 per year. This was little help to the Building Committee, which was anxious to get the project underway. Fortunately, a large bequest from the estate of Major Pires had recently provided SMU with an endowment fund for investment, and the

university purchased the First Church lease for $285,000, which gave the Building Committee a starting point.

It became evident that the funds on hand were inadequate when a professional estimate was secured from a Kansas firm. That estimate placed the cost of the new building at $734,000, plus the cost of art glass windows, heating and lighting equipment, organ and pews. There seemed no way of reducing the plans to accommodate the financial ability of the congregation. Yet, with the faith that had seen them through hard times before, the Building Committee and the congregation moved ahead. On May 7, 1921, local newspapers told of the impressive ground-breaking ceremonies.

Prior to the ground-breaking, invitations had been sent out to all the former pastors of First Church who were within reach. They included H. D. Knickerbocker, New Harris, W. D. Bradfield, Samuel H. C. Burgin, Sam R. Hay, George M. Gibson, John R. Allen, and one of the first Methodist pastors in Dallas, Dr. John H. McLean. Dr. McLean, who preached in Dallas in 1856 and was a former president of Southwestern University, was given the honor of throwing out the first shovelful of earth.

Dr. Alvin V. Lane, chairman of the Building Committee, was in charge of the ground-breaking program, which included addresses and prayers by Bishop W. N. Ainsworth, Presiding Elder Walter J. Johnson, and Dr. C. C. Selecman. At that time the newspaper reported that the new building would be erected at a cost of $750,000. (See **Alvin V. Lane** at the end of this chapter.)

In downtown Dallas, the Majestic Theater building was finished and opened to the public in April, 1921. A few months later, on October 29, 1921, the cornerstone for the new First Church building was laid at yet another ceremony. Considering the fact that some of the first services of The Methodist Church in Dallas had been held in a Masonic Lodge, it was fitting that the Masons should be in charge of the ceremony and that Andrew L. Randell, a Masonic Grand Master, should lay the cornerstone. The First Methodist choir furnished music for the occasion, and Finance Commissioner

Louis Blaylock was master of ceremonies. *The Dallas Morning News* reported the words of Dr. Selecman:

> *In planting this cornerstone we are serving notice that The First Methodist Church is in the heart of Dallas to do business for God for all time to come. I believe in downtown churches, and in this church I believe we are laying the foundation for one of the twelve great protestant churches on this continent. It is not merely great for Dallas, but for the whole country.*

The News also reported that while the new church, when completed, would cost approximately $800,000, the ultimate construction cost would be $1,000,000. In 1921, $1,000,000 was an almost unimaginable sum of money to the average First Church member.

Dr. Selecman's concern for others reached out beyond the immediate concern of how to raise money for a new First Church of Dallas. He was one of the original members of the Dallas Methodist Hospital Board of Trustees. He became concerned for the persons who needed hospital care but were unable to pay for it. Out of this concern he and some of the First Church laity developed a plan called "Golden Cross," through which local churches would raise funds to help persons unable to pay their own way in the Dallas hospital. The laity who helped develop this plan were Layton W. Bailey, W. C. Everett, Dan Morgan, M. J. Norrell, Gus W. Thomasson, and the Rev. J. A. Old.[5]

The year 1922 saw the completion of the Magnolia Oil Company's thirty-one-story office building at the northeast corner of Akard and Commerce Streets. At that time, it could boast of being the third highest building in the entire Southwest. For many years, the revolving electric sign, featuring Magnolia's Flying Red Horse, was the dominant feature on the Dallas skyline.

Under Dr. Selecman's three and a half years of leadership, First Church membership grew to 2,496. His tenure was ended by his appointment to the presidency of

Southern Methodist University on March 21, 1923. In that same month, the R. H. Hunt Company was selected as architects to redraw the plans for the new church. Until a permanent replacement could be obtained, J. Abner Sage, assistant pastor and Musical Director of First Church, was appointed as supply pastor. The Building Committee decided to put a hold on building operations until a permanent pastor could be selected.

Dallas was a city on the move when Dr. Carl C. Gregory arrived on November 1, 1923. Out at the Fair Grounds the Dallas Automobile Association had held its first auto show in February of that year. On October 11 a city-wide celebration commemorated the removal of the Texas & Pacific railway tracks from Pacific Avenue, creating another major downtown traffic artery. Shortly after that, on October 25, the Ku Klux Klan drew a crowd of over 5,000 men and 800 women to their meeting at Fair Park.[6]

Dr. Gregory brought with him an air of competence and success from pastorates at Birmingham, Alabama and Owensboro, Kentucky. With his arrival the plans for the new church took on steam. With Gus W. Thomasson as chairman, a campaign to raise $400,000 for the building fund was begun. *The Dallas Morning News* of April 13, 1924, announced the awarding of a contract to the Moore Construction Company to wreck an old building which was on a part of the site of the new church. The completion of the excavation for the basement was to be undertaken as soon as the site had been cleared.

Fund raising was successful enough to allow the awarding of the major building contract to the Bellows Maclay Contruction Company on September 25, 1924. Local newspapers and the Dallas magazine told of this major step in early October, 1924. The Dallas magazine showed an architectural drawing of the building on page 9 of the October issue. Both the magazine and newspaper accounts reported that the building was to be 240 x 169 feet, with a main auditorium capable of seating 2,000 and a connected

building for the Sunday School departments that would accommodate 3,000. They also reported that the building was expected to be ready for occupancy by September 15, 1925.

Work resumed on December 11, 1924, and church members watched anxiously as the building slowly took shape. At that time, the building was one of the prominent features of the Dallas skyline, whereas today it stands dwarfed by skyscrapers. Other Dallas landmarks were being built at the same time. Out at the Fair Grounds, Dallas' first large auditorium was completed in 1925. Many Grand Operas, the State Fair Musicals, and other events have been staged there over the years. Dealey Plaza, at the foot of Elm, Main, and Commerce Streets, was completed on the former site of the old Crutchfield House, one of Dallas' earliest hotels. The entire nation became familiar with Dealey Plaza in 1968 as being the site of President John F. Kennedy's assassination. Near the church construction, at the corner of St. Paul and San Jacinto Streets, the new multi-storied Cotton Exchange Building also saw completion in 1925.[7]

The actual opening program for the new church extended from February 7-21, 1926. Services on February 7 were conducted by Bishop John M. Moore at the 11:00 A.M. service, and by Bishop Edwin D. Mouzon at the 8:00 P.M. service. In addition to giving the names of the building committee, the opening program bulletin furnished the following general information about the church construction:

The church is designed in Gothic style of architecture, which is essentially ecclesiastical, all opening members pointing upward to God.

The exterior of the building is of light buff brick, Carthage stone and terra cotta.

The interior walls are of soft blended ivory tones. All furnishings are in walnut.

The inside back cover page contained the announcement that the $25,000 organ would be formally presented on the evening of Easter Sunday, April 4. The organ was the gift of Mr. and Mrs. J. T. Owens, in memory of Rev. G. W. Owens

and in honor of Mrs. G. W. Owens. It was presented by Mr. M. H. Thomas in behalf of Mr. and Mrs. Owens and accepted by Dr. W. D. Bradfield and Dr. Carl C. Gregory.

Lynn Landrum was brought to Dallas in 1921 by G. B. Dealey to write editorials for *The Dallas Morning News* in opposition to the Ku Klux Klan. He stayed on for twenty-three years, and became one of the city's leading editorial/columnists. His column, "Thinking Out Loud" with a picture of Lynn in a green visor, became a very familiar sight to *The News* readers. He was also a Sunday School class teacher at First Church, as well as serving in many other capacities. His son, Graham Landrum, apparently inherited some of his father's writing style, for a letter, written to Mr. Michael Campbell on August 12, 1988, gives some amusing insight into the intimate life of First Church as seen through the eyes of a boy in the 1920's. One of his stories concerns some of the changes that the new church brought about:

> *Before the new church was built, nobody had ever heard of a "sanctuary." The thing was called "the main auditorium." And no Methodist preacher was ever a "Rev." They were all called "Brother" and their wives were "Sister." Notable members of the congregation were addressed in the same way. There was an amen corner, which was very loud in its reactions to the sermons. Sometimes the reaction was not the result of approval....*
>
> *...In the old church the choir appeared in the choir loft in their Sunday best just like the rest of the congregation. But it was known ahead of time that in the new church the choir would wear robes. This was very disturbing to the older members of the church. They predicted that mass would soon follow. I was present at the first service in the new church. When the choir came in, the singers were wearing white surplices, but the ladies retained their hats, all different, of course. During the week*

someone apparently informed the ladies that hats were not worn with surplices, and they never came in with hats again.

And crosses! Methodists did not have crosses in their church. Methodist ladies did not wear crosses. The Epworth League pin was as close as anyone had ever got to such a Romish custom until one Sunday the men's quartet rendered "The Old Rugged Cross." At the back of the choir loft someone had hung a cross-shaped framework with white cheese cloth stretched over it. As the men began to sing, six light globes came on under the cheese cloth. Oh, it was lovely. Someone in the congregation was so impressed by the effect that he had a cross of the same dimensions made of frosted glass, and of course it was illuminated in the same way. And that is how the cross came to First Church.

As Halcyon Shrader reported, the grateful congregation sang of their new home. Some of the words they sang, written by W. P. Daman, appeared on page 9 of the Opening Program for February 14, 1926:

We're at home on the corner of Ross and Harwood,
Where we'll list as the great organ sounds,
Where we'll praise our Redeemer forever
'Till we sleep 'neath our evergreen mounds.

Choir:

We're at home, home, home, home,
Home on the corner of Ross and Harwood,
In our temple so grand and so fine,
Where we'll worship our Savior and Master,
As we list to the bells as they chime.

The congregation was, indeed, in a grand new "home" — but could they pay off the mortgage?

HISTORY

Bessie Thompkins Stevenson

Bessie Thompkins (1878-1921) was born to Mr. and Mrs. R. V. Thompkins, pioneer members of The Methodist Church, Dallas. Mrs. Thompkins was a member of the original Ladies Aid Society of The Lamar Street Methodist Church which was organized on November 24, 1874 prior to the arrival of the church's first pastor, Dr. A. C. Allen. The function of that society was to solicit funds and supplies and to ready the parsonage for occupancy.

Bessie and her siblings, Arthur, Richard, and Mary Frankie, were raised in the nurture of Lamar Street Methodist Church and after the fire of 1879, of The First Methodist Church at Commerce and Prather.

It was while Bessie was working with the Methodist women at the church's food booth at the State Fair of Texas in 1905 that she was introduced to her future husband, Claude Stevenson.

After the merger of First Methodist and Trinity Methodist Churches and the move to McKinney and Pearl Street in 1916, Miss Bessie organized and taught the Wesleyanna Bible Class for young business women until her untimely death in 1921. She was succeeded by Mrs. M. J. Norrell as teacher of the class.

Bessie Stevenson was the founder of an evening fellowship program for business women which was "The Open Door." This met regularly for supper prepared by women of the church and for instruction presented by Mrs. A. A. Cocke, an elocution teacher and member of the church. So successful was "The Open Door" that it persisted from 1918 until many years after the completion of the new church at Ross Avenue and Harwood Street (1926).

– Dora Stevenson Williams Chapman

Willie Gibbs

"The hand that rocks the cradle is the hand that rules the world," according to a familiar quotation. That philosophy could also have been the creed of Miss Willie Gibbs, whose loving hand rocked the cradle and ruled the primary department for four generations of First Methodist youngsters.

Miss Willie was first associated with the primary department in 1868 when she was a pupil. Her mother was First Methodist's first primary teacher at the Lamar Street Church. As she grew older, Willie began assisting her mother with the younger children by playing and singing for them. She also was a gifted storyteller, delighting children and adults alike with her tales. In about 1888, Mrs. Gibbs turned over complete charge of the department to her daughter. By the end of her reign, Miss Willie had rocked the First Methodist cradle for 79 years.

Miss Willie dearly loved children and in return was dearly loved. In fact, one story says that a young father had decided to spend a relaxing Sunday at home. However, he hadn't reckoned with his two-year-old daughter who demanded to go to "God's house." Finally her father relented, and the two arrived at church just as Sunday School was over. Distraught, the child began a frantic search of the halls. She soon saw what she was looking for, and with a shout of "There's God!" she threw herself into Miss Willie's arms.

Despite Miss Willie's success with the tot lot, however, she did not like to deal with a crying child. From that displeasure grew two landmark adult classes. At Miss Willie's request, the Young Mothers' Class began meeting in 1926 in the nursery department so that any wailing baby could be quickly dispatched to its mother's arms. As those children advanced beyond the Cradle Roll, the Young Mothers moved

to the basement and renamed themselves the Landrum Class in honor of their teacher, Mrs. Lynn Landrum. The Landrum Class existed for more than 60 years.

Miss Willie then organized the Junior Matrons' Class about 1930. When their children outgrew the Cradle Roll, the Junior Matrons became the Susanna Wesley Class, which still survives today.

Outside the church, Miss Willie taught private piano lessons. She never married, and by 1946 she was ill and required a wheelchair. But, when it was time to burn the church mortgage at the building's dedication, it was the hand that rocked the cradle that was selected for the honor.

Charles C. Selecman

Charles Claude Selecman was born in 1874 on a farm in Missouri. He attended Central College in Fayette, Missouri for three years, but had to drop out to make enough money to attempt to finish. Although he was president of SMU and was elected a bishop, he had no further formal education; however, he was granted a variety of honorary degrees.

After serving a number of rural congregations, a trip to England in 1907 to visit West End City Missions convinced him that he wanted to become more involved in social work, and he briefly worked with Kingdom House in St. Louis.

In 1913 he became the pastor of a unique "institutional" church, Trinity Methodist Episcopal, South in Los Angeles. The church had borrowed one million dollars for the construction of a huge high-rise building. The top floors were a hotel, the basement contained a gym, a bowling alley and a cafeteria and there was an auditorium on the third floor which could seat 3,300 people!

A week after he arrived, the president of the investment company which had financed the building was arrested for fraud and the company was put into receivership. The building was completed but the church had to deed the property back to the lender and lease the auditorium.

After struggling for five years the congregation acquired an Episcopal Church which had been foreclosed upon. Selecman described this period as "seven strenuous and precarious years of pastoral leadership." In the middle of this time, he spent a year in Europe during World War I working as a uniformed YMCA officer.

In 1920, Dr. Selecman became pastor of First Church, Dallas, then meeting in the Trinity building at McKinney and Pearl. When he arrived, our present church building was being planned, but escalating estimates were causing doubts about the massive project's feasibility in 1922.

During this period, Dr. Selecman was elected General Secretary of the Methodist Hospital Board at its meeting in Atlanta and had tentatively accepted. The church called a meeting to try

to persuade him to stay. E. Gordon Perry, Sr., chairman of the Board of Stewards, was quoted in *The Dallas Herald* as saying, "We believe it would be a calamity to the progress of our church should Dr. Selecman leave. Because of this business depression, work was suspended some months ago on our million dollar church plan at Ross and Harwood and we are just getting things in shape to put over the drive for funds to complete the church. Dr. Selecman is the motivating force behind these plans and it would be disastrous if he should leave now." Their efforts were successful and Selecman remained as pastor.

In 1923, he was selected to be the president of SMU. Upon his death, the editor of *The Dallas Morning News* wrote, "Bishop Selecman will be best remembered as president of SMU, a position he graced for fifteen years. It was in that period that SMU emerged from the status of a freshwater college into a university of first class. Most of the credit for that result is widely and popularly attributed to him."

During his presidency, buildings increased from two to eleven and the endowment from $519,692 to $2,308,884. The law school and the school of engineering were organized. Shortly before being elected bishop, he accepted a gift of $500,000 from Mr. and Mrs. Walter Fondren for construction of the Fondren library. While this was a time of intense growth for SMU, it was also a difficult economic time and required the best of his administrative skills.

He was elected bishop in 1938 and retired in 1948. While bishop, he was elected chairman of the General Board of Evangelism, and took this job very seriously. He wrote a popular book called *The Methodist Primer* which was designed for use by laity in evangelism, and prided himself in the growth of Methodism nationally during this period.

At the memorial service in March, 1958, Bishop Paul Martin said, "Bishop Selecman's amazing success in so many different fields in the church was due in large measure to the fact that he loved Methodism, Methodist history and Methodist people. He was tremendously concerned about the educational program, he was passionately devoted to evangelistic work, and he evidenced untiring zeal for the missionary enterprise of his church."

Alvin V. Lane

From the turn of the century, and well into the 1930's, A. V. Lane was one of the most generous and influential men that Dallas and First Church had ever seen. From his birthplace in New Orleans on February 14, 1860, where he completed his early education, he went to Vanderbilt University where he received a Civil Engineering degree in 1881. He continued in study there and received his Doctor of Philosophy degree the following year. He was a member of the Phi Beta Kappa fraternity, Vanderbilt Chapter.

After his Vanderbilt years, he taught mathematics and engineering at the University of Arkansas for two years, and then from 1884 to 1888 he taught the same subjects in the University of Texas. In 1888, however, he resigned the teaching profession to enter the world of banking.

His first job in that field was with the Dallas Savings Bank and Safe Deposit which later became the Mercantile National Bank of Dallas. In 1897 the Mercantile Bank merged into the National Exchange Bank, which became the American Exchange National Bank. In 1903, Dr. Lane became the vice-president of that bank. In addition to that position, he was at one time the treasurer of the Praetorians, treasurer of the Huey and Philp Hardware Company, treasurer of the Chamber of Commerce and a trustee of the Dallas Public Library.

During his years in the banking business, he became associated with every notable banking reform. He was president of the Texas Bankers' Association in 1907, and was a member of the executive council, American Bankers' Association, 1902 to 1905 and 1909 to 1912.

In spite of his busy professional life, Dr. Lane did not neglect the welfare of his community and church. He was a Past Grand Commander, Knights Templar of Texas, 33rd

degree Hon. A. & A.S.R.; Past Potentate A.A.O.N.M.S.; and a Grand Herald, Red Cross of Constantine. His name is found in many places in First United Methodist Church, Dallas records. He served on the church's Board of Stewards and was, at one time, chairman of the Building Committee for the present church building at Ross and Harwood. He is even credited by Mrs. E.J. (Rae Allen) Storm with having saved the church from its creditors in the 1930's. In an interview with Mrs. Storm, conducted by Jo Smith on November 14, 1988, Mrs. Storm stated:

"We would have lost the church if Mr. Lane hadn't saved it. He got up in Board Meeting. Rev. Martin was the minister at that time, and we were going to lose the church because we didn't have the money to save it. My husband (she called him Ernie) and Mr. Lane met at the bank, to see what they could do about it. (The bank) said they could loan the money to one person, so Ernie said he and Mr. Lane parted.... That night he (Lane) got up at the Board Meeting and said what he would do. He would pay the Church out of debt if every man who was a member of the Official Board would sign a note. He had it all ready, and everybody that was there that night had to sign it that they would help make the monthly payments. So he saved our church."

Dr. Lane married Miss Lulie Huey in 1886 and they had one son, Alvin H., and two daughters, Mrs. J.O. Newberry and Mrs. T.W. Newcome.

In addition to his financial help to First Church, he made liberal donations to the YWCA and other civic organizations. When he died, Dallas and First Church lost one of their most highly honored and respected citizens.

– Mrs. Rae Allen Storm

Chapter 8

Racism, Debt and Depression

1926 – 1938

Len L. Northrup and his wife, Dolly, joined First Church in 1925, just in time to help with the move into the new building. He told of some of the tasks which he and others performed to help make the new "home" livable:

> *Jim Douglas (he was the "official cook and custodian for the church") and I got us some paint brushes, and what paint we could get. The property was being ruined by lack of paint on the window sashes and such as that — so much so that the sashes were warping to where they would crack the glass, so I finally got permission to spend a few dollars on paint. ...That's just one of the examples.*[1]

Len was immediately recruited to join the Men's Bible Class, and also served on the Board of Stewards and on many committees. He also tells of their attempts to make the congregation comfortable on hot summer days:

> *We put some 54" attic fans up in the balcony, in that room up there now used for air conditioning. We cut holes in the ceiling right there under the balcony, put holes in the wall so that they could put forced air through there, and then had intake fans under the pulpit...Jim Douglas and I...hung a bunch of blankets and sheets and such as that, and we would sit there with sprays, such as like garden cans, and spray water on those curtains, and we cooled them off pretty well. That was the first air conditioning.*[2]

Dr. Carl C. Gregory performed the first marriage ceremony in the new church on February 11, 1926 to unite Collis P. Irby and Connie Hardcastle.[3] (See **Carl C. Gregory** at the end of this chapter.)

One of the first things that the members of First Church had to concern themselves with was the twenty-first General Conference of The Methodist Episcopal Church, South,

which convened in the new building on May 7, 1930. Graham Landrum told of some of the concerns of the ladies of the congregation:

> *Soon after the new church was built, the quadrennial conference met at our church. Our church had a number of features that no Methodist church had ever had in our area before. The gymnasium! That huge dining room! And a ladies' parlor! My mother used to take me along with her to meetings of the Woman's Mission Society, and I well remember the discussion that took place about that quadrennial conference. The ladies had money to buy carpet, and the question was whether to put the carpet down before or after the quadrennial conference. The older ladies said no; the younger ladies said yes. The older ladies said it would ruin the carpet. The younger ladies thought that was silly and what would people think of them with a ladies' parlor without a carpet, etc., etc.*
>
> *The older ladies prevailed, and the floor in that room was covered with sawdust. Sure enough, the old brothers spat tobacco juice all over that floor.*
>
> *I believe, but am not certain, that it was at that meeting that it was decided that from that point on no minister might be ordained unless he gave up tobacco. Those who already smoked or chewed might continue, and the scripture for that was: "He that is filthy, let him be filthy still."*

Graham also gave a sense of what it was like to be in that congregation on a Sunday morning:

> *The Abbey Presbyterian Church used to stand across Harwood from First Methodist Church. It sold its property and went out of business sometime in the 1930's. I think it was a Cumberland*

Presbyterian church. The reason why this church is of any significance to First Methodist is the fact that in the summer when the windows were open, sound, especially hymn-singing and organ-playing, crossed the street and filled the neighboring houses of worship. Sometimes the hymns of the two congregations would be going at the same time, and sometimes they would be separate. It would be difficult to say which situation was more to be regretted. Then there was the competition to see which congregation would first sing the doxology at the close of the service. There were other joys of summer. Brewer's Funeral Home furnished us with fans, and how we did fan with them. And of course the service had to stop when an ambulance or a fire engine raced by. But since we did not know that things could be otherwise, it did not bother us at all.[4]

First Church was not immune to other outside influences of the day. The great Ku Klux Klan rally at the Texas State Fair in October, 1923, mentioned in Chapter 7, was one of those outside influences that continued almost unabated until about 1928. Methodist Klansmen were undoubtedly numerous in Dallas, for it had been called "the star Klan city." There were also strong Klan groups in Sherman, Wichita Falls, and Commerce.

Dr. Hubert D. Knickerbocker, a former pastor at Trinity Church and Presiding Elder of the Dallas District from 1923 to 1925, addressed a Klan rally at Lake Wichita and endorsed the order. The Rev. C. D. Montgomery, pastor at Burkburnett, addressed another rally in Klan regalia.

In turn, the Klan supported those pastors and churches that supported them. They would enter a church, robed and hooded and usually at night, march down to the front and give the minister an envelope of money, and then march out.[5] (See **Appendix 5, *The Ku Klux Klan***.)

While some sought to keep their comfortable little worlds

inviolate, others reached out for tomorrow. Captain Charles A. Lindbergh was certainly one who sparked the imagination and enthusiasm of all people. The front page of *The New York Times* of May 22, 1927 told the story of his accomplishment in banner headlines: "LINDBERGH DOES IT! TO PARIS IN 33½ HOURS; FLIES 1,000 MILES THROUGH SNOW AND SLEET; CHEERING FRENCH CARRY HIM OFF FIELD." The people of Dallas were no less enthusiastic when Lindbergh arrived at Love Field on September 26, 1927. A native Dallasite, Mrs. Gene O. (Frances) Roberts remembers sitting on her mother's sewing machine as a small child and watching the parade, which included the "Spirit of St. Louis" on a flatbed truck, going by her window.

The years of 1927 and 1928 saw continued prosperity for First Church and for the city of Dallas, but Friday, October 25, 1929 brought everything to an abrupt end. The collapse of the nation's stock market caused several Dallas businesses to close their doors, along with several banks. First Church found it increasingly difficult to meet the annual payment on the church debt. To make matters worse, First Church lost around 660 members in 1931, and Dr. Gregory was transferred to San Antonio on November 1, 1931. The congregation desperately needed new leadership and direction — and it got both with the coming of two people: Estelle Blanton Barber and Dr. William C. Martin.

Dora S.W. Chapman said of William C. Martin:

> *He was the best pastor we ever had. He loved his congregation. He'd get on a streetcar and come out to visit our great-aunt, who was living in our home at that time, and she was pushing 90. He would come out personally — everybody loved W. C. Martin because he was there for them. . . Apparently, during his ministry, they got so low that he and Estelle Barber got maybe 50 percent of what little salary they were supposed to have.*[6]

In another taped interview on June 28, 1993, Estelle

Blanton Barber confirmed the salary information and the caring ways of Dr. Martin. She said:

> *He tried to do his office work so that he could be free to visit his members. He was, in that respect, more a pastor than anyone (else) could have been.... He would work at night and just manage his time any way at all in order to save time for visitation.... For one year we took half a salary. (Mrs. Barber is referring to the staff members of the church.) The church was about to go under, and the payment on the building was due, and there was no money.... Yale Griffis was my lawyer and my good friend and we were talking one day about how we took just half a salary for that year — they said they were going to pay it back, but they were never able to. He said, "Let's sue them!" — That was a joke, of course.*[7]

By the end of 1930, Dallas, like the rest of the country, had its share of bread lines, apple vendors and hobos, as unemployment covered the country. The depression continued through the early 30's, and was felt hardest in Dallas' cotton industry, which saw the cotton price fall to .047/8 cents per pound near the end of 1932.[8]

Long-time First Church treasurer G. W. Moore, Jr., gave a status of the church mortgage loan on February 15, 1930. It showed that there had been $42,000 in principal and $44,770 paid in interest on the loan to that date. It also showed that there was $208,000 of the original $250,000 loan still to be paid, not including interest. It carried a semi-annual interest rate of 5½%, making a total annual payment of approximately $27,000, most of which was due on February 15th of the years 1930 through 1935. By February 15 of 1936 the entire balance of the loan was due. With interest, that final payment was to be $99,662.50![9]

On March 27, 1946, Bishop William C. Martin wrote a paper specifically for the First Church history being assembled for the centennial celebration. Werry used a large

portion of it on page 109 of the "red book." Perhaps better than anything else, it tells of the pastor's and the congregation's struggle to meet that annual payment in the 1930's, and it bears repeating here:

> *In these days (1946) of easy finance the raising of $30,000.00—approximately the amount of the annual payment on the church debt—is smooth going for a congregation like that of First Church. But I wish to be recorded as affirming that in 1931-1936 it was "big money." And it was hard to get! With unrelenting regularity the February "pay day" would recur and the annual tug-of-war would begin. There were long, gloomy sessions of the Finance Committee in the effort to track down every available dollar. No money-raising method was overlooked. We used mite-boxes, Joash's Chest, the twelve tribes of Israel; we exploited the anniversary of "Opening Sunday"; the women of the church sold rummage, promoted bazaars, gave "progressive dinners"; in fact every device was resorted to except bingo and lottery—and some were strongly tempted. But somehow we always got under the wire—never a day late nor a dollar short. And then we would take a deep breath and say, "Well, thank the Lord, we have possession for at least one more year."*

And then came "judgment day." The entire bond issue matured and not the slightest extension of time could be secured. It seemed to some of us that the bonding company was fiendishly eager to have its representative stand on the church steps, look at the crowd and shout, "How much am I bid?" For a time there did not seem to be very much we could do about it. And then one lone steward, whose given name is that of a stalwart early Methodist preacher, (Werry identifies this steward as being Jesse Lee Johnson) began to say, with conviction, "This building is worth much more than the debt simply as a commercial property. We can issue

and sell our own bonds." At first there was skepticism. Then there were two or three converts, and then others and still others until through faith within the congregation, and confidence on the outside, the entire debt was refinanced. A major crisis was passed and the church moved on.[10]

At first glance, this story seems to clash with the story told by Mrs. Rae Allen Storm in the biography of Alvin V. Lane at the end of Chapter 7. She credited Mr. Lane with having saved the church, and made no mention of a bond sale. A quick check of church financial records and another interview with living church members reveals that both accounts are true.

Alvin V. Lane and Jesse Lee Johnson were two of the men that Mrs. Estelle Blanton Barber referred to when asked if Mr. Lane had anything to do with the financial bail-out of the church. Her reply was:

> *Oh, much! He and a couple of other men, but A. V. Lane led the way — he was a banker. They bought the notes — paid for them personally — it was a miracle. I won't try to name the others, but there were four or five men of means who just put their money together and paid for it. That was one of the most courageous and exciting things that I know of having ever been done for any church.*[11]

In a follow-up telephone conversation with Mrs. Barber, she revealed to this writer that indeed, bonds were issued to pay off the old note and were purchased by both members and non-members of the church. But it was primarily A. V. Lane, Mrs. Barber insists, who had the know-how and the means to get a bond issue of this type going. Again, the church financial records bear her out.

Preparatory to the issuance of the bonds, church treasurer G. W. Moore, Jr. prepared a statement of the church assets, outstanding debts and financial needs as of April 15, 1934 and sent it to Jesse Lee Johnson. It showed an outstanding balance of $118,000 of the previous bond issue (mortgage), a $23,000 note to a local bank, and street

widening and other indebtedness of $19,000. When the bonds were issued, they were to be issued for the total amount of $160,000, and in denominations of $1,000, $500, and $100.

Actually, total bond sales were an even $165,000 as of February, 1935. Of that amount, $119,700 came from First Church members, and the balance of $45,300 from non-members. Since very few people had even $100 to spare in those days, where that money came from is worth mentioning here.

From the church membership: $20,000 amounts were purchased by A. V. Lane and Jesse Lee Johnson; $10,000 each by J. W. Bourland and T. L. Bradford; $9,000 by D. A. Lacy; $5,000 by E. B. Doggett and S. B. Perkins; $3,000 by Mrs. J.J. Ehricht and H.H. Hawley. All others ranged from $2,500 down to $100. It is noteworthy that the long-lived Friendship Class and the Mothers' Class (later to become the Landrum Class) each contributed $100. In addition to that, both Halcyon Shrader and Florence Stolte, members of the Friendship Class, bought their own shares of the bonds.

Non-members: First National Bank (again, A. V. Lane's hand is evident in this purchase) bought $23,100; $5,000 was bought by Earl L. Howell, J. W. Simmons, and Dr. W. T. White. Again, lesser amounts from $3,000 down to $100 were purchased by other Dallas citizens. ...And so First Church moved on to happier days.

Sunday, May 12, 1935 must have been one of those "happier days." It was Mother's Day, and the church celebrated that, along with the publication of an informative booklet entitled "An Intimate Glimpse." It was a booklet designed to tell both members and non-members of the church about the physical facilities and the spiritual mission of the church. As reported in the Order of Worship bulletin for that day, the idea for the booklet had its birth in the minds of two young men of the Junior Adult Department — Carmen Hamill and Harry Owens. They were seeking a medium for advertising their department. The Publicity Committee was

planning a brief description of the church to be put into the hands of new members, so the two ideas were combined. Mr. M. J. Norrell, teacher of the Junior Adult Department and Chairman of the Church Expansion Program counseled and encouraged the two young men, and they were also assisted by Mr. and Mrs. Lynn Landrum. Mr. Landrum served as editor and Mrs. Landrum was one of the writers of descriptive material. Mr. E. J. Storm assisted in the set-up and performed the actual printing of the booklet in his print shop. (During those years of frugal budgets, Mr. Storm did much of the printing for the church free of charge.)

The publication of "An Intimate Glimpse" provided a means for First Church to say "this is what we're all about — come see." It did that very well. In part, the introduction read:

> *You want to know certain things about a church, whether you belong to it or not. But the most important question is what it can mean in your own life. The aim of this message to you from the First Methodist Episcopal Church, South, is to answer just that question.*

First Church is sometimes referred to as the Million-Dollar Church. It did cost a lot of money, but that's not the full or fair measure of its cost. It represents the labor and love and prayers of many hundreds of loyal Christians living and dead. It stands today because courage triumphed over difficulty and faith found joy in sacrifice.

The booklet provided sketches of Dr. Martin, of the church buildings that were a part of the congregation's history, of some of the interior of the church, and of the church staff. It also listed all of the past pastors of First Church and the names of all ministers, staff, and church officers. Lest they be forgotten, the names of that courageous ministerial and church staff are repeated:

Presiding Bishop:	*A. Frank Smith*
Presiding Elder:	*Dr. S. H. C. Burgin*
Pastor:	*Dr. William C. Martin*

Dir. of Christian Education:	*Mrs. A. A.(Estelle) Barber*
Financial Secretary:	*Mr. Joel H. McGregor*
Church Secretary:	*Miss Elizabeth Law*
Director of Music:	*Mrs. Robert H. Morton*
Organist:	*Miss Margaret Hughston*
Building Superintendent:	*Mr. Jim Douglas*
Chairman, Board of Stewards:	*Mr. Edwin B. Doggett*
President, Women's Missionary Society:	*Mrs. A. S. Lewis*
Superintendent, Church School:	*Mr. E. Gordon Perry*

There were, of course, many others who shared in the sacrifice of those years. In his writing for the centennial history, Dr. Martin expressed it this way:

> *I have omitted from these reminiscences personal reference to the men and women with whom I was most closely associated in the official administration of the affairs of the church and in the fellowship of the "inner circle" of friends which is one of the abiding rewards of the Christian ministry. The calling of that roll would unduly lenghthen this sketch and it would be difficult to determine where the line of exclusion should be drawn...Some of them have entered into the life Beyond — most of them continue to fill places of leadership and of loyal devotion to the church of today.*

We are faced with the same dilemma today — there is just not enough room on these pages to list the names of everyone who made a significant contribution to the survival of First Church through the depression years.

On June 6, 1936, the Texas Centennial celebration opened at the site of the old State Fair. President Franklin Delano Roosevelt was present at the opening of the celebration, and he was welcomed by a half million citizens

and visitors. He was honored at a festive celebration in Dallas' new Cotton Bowl stadium. The exposition lasted for six months and welcomed visitors from Canada, Mexico, South and Central America, and from all parts of the United States.

In 1936, the Triple Underpass connecting Elm, Main and Commerce Streets with the Ft. Worth Highway to the west was built upon the former site of John Neely Bryan's historical log cabin home.

The site of the Lamar Street Church was marked on Sunday, May 24, 1936 by the unveiling of a metal plaque placed on the building now at that place. It was placed there by members of the Men's Bible Class in cooperation with the owner of the site. The plaque was accepted by G.B. Dealey, president of the Dallas Historical Society.

Even though the congregation had pulled together and managed to pay off one major debt, they still struggled to stay solvent. Len L. Northrup told of some of the ways they dealt with it:

> *I was president from 1937 to '38 of the Men's (Bible) Class. We were badly in debt. I organized the Booster Club. We met every Wednesday evening down at the church. Jim Douglas would prepare the meals for us. We had an average of about 30 to 40 in the Booster Club. At one of the meetings the secretary reported that we had about $90.00 debt. I said, "let's get this behind us." So we raised that ninety dollars and it put us in the black. I said, "Now we've raised that ninety dollars, we're going to underwrite $350.00 for a Minstrel." We had "Slow and Easy" which at that time were outstanding characters on radio. They were mimics of black characters. So I got the McFarlin Auditorium for $50 a night, and I got Slow and Easy to agree to put the minstrel on for $250. Anyway, the whole thing figured out to $350. So I said, "We're going to underwrite that*

thing tonight." So we did.... To make a long story short, that show went off big, so much so that we paid ourselves out of debt. We put a couple of thousand dollars in the bank, and sold two shows for $4,000 — two performances. So that put us back on the map.... We shared the proceeds with every faction that had helped us.[12]

The Booster Club Minstrel Show Program of March 3, 1938, showed that many of the First Church choir were a part of the ensemble, including such familiar names as Margaret and Sid Terry. The Stamps Quartet, gospel singers of radio fame, also appeared on the program.

The General Conference of The Methodist Episcopal Church, South, met at Birmingham, Alabama from April 28 to May 5, 1938. This was the conference that began the unionization process of The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church. This was the last General Conference that elected bishops, for out of this conference, six Jurisdictional Conferences were formed, and bishops were elected from those conferences from that time forward.

The conference session of May 3, 1938 marked a new turning point for First Church, Dallas, for on the second ballot both Charles C. Selecman, a former pastor, and Dr. William C. Martin were elected to the episcopacy. Of that day, Dr. Martin wrote:

Two men were elected on the first ballot — Bishops [Ivan Lee] Holt and [William Walter] Peele. A second ballot was cast that Tuesday morning in Birmingham and we adjourned for lunch. I went bowling with some friends in perfect confidence that there would be no disturbance of my career as pastor, which would have been most pleasing to me. We were all sure that President Selecman would be elected and the Conference would certainly not choose two men from the same delegation. The vote was announced: [Clare]

Purcell, [Charles Claude] Selecman, [John Lloyd] Decell — and then my name, by a margin of three votes. Bishops John M. Moore and Paul B. Kern escorted me to the platform and from that hour my ministerial life has flowed in a different channel. I could see Sally [Mrs. Martin] in the gallery and she did not seem too happy. A few ballots later Bishop [William Turner] Watkins was elected, which kept me from being the youngest bishop in the Council. Two days later we were consecrated — in frock coats. My friends borrowed one for me since I had not brought mine with me.

For the newly-appointed Bishop Martin, it may have marked the end of his years as a pastor, but was just the first stage in his long and active life. Neither was it the end of his association with First Church, Dallas. (See **William C. Martin** at the end of this chapter.)

On May 15, 1938, C. C. Selecman delivered his first sermon as a bishop from the pulpit of First Church, Dallas at the 11:00 A.M. service. W. C. Martin delivered his first sermon as a bishop at the 7:45 P.M. service that same day. It would have been difficult to describe the pride of the church membership at having two of their former pastors return to them as new bishops on the same day. The altar flowers that day were given by Mr. and Mrs. Lester A. Russell, in honor of Bishop and Mrs. William C. Martin. Proud as the congregation was, though, they could not help but worry about what would happen to them next. A poem at the bottom of the Order of Worship (author unknown) expressed the sentiments of many:

It is folks like you who keep the old world smiling,
It is folks like you who drive the cares away.
It is folks like you when trouble clouds are piling
Who always have some cheery word to say.
Oh, what will folks like us we wonder do
Without the love and help of folks like you.

Of his pastorate at First Church, Dallas, Bishop Martin said:

> *Those seven years were but a link in the hundred-year span of a congregation's life — a congregation which has had a large role in the development of Methodism in the Southwest. Because of its strategic place in the city and in the Jurisdiction, the next hundred years should be a period of continued growth and of widening influence. It was good to have had the privilege of ministering, during a transitional period, to the congregation of First Methodist Church in Dallas.*

Members of the congregation still living who remember Bishop William C. Martin as a pastor and caring friend may be found in either the Crossroads, Norrell, Business & Professional Women, or Yale Griffis classes, or they may be in a retirement community. Wherever they are, they will always remember his love of the people of First Church, and as long as that beautiful church building stands, his spirit will always walk its halls.

Carl C. Gregory

Dr. Dora S. Williamson Chapman has lived the history of First Church since 1912 and remembers Dr. Gregory quite well. When asked to give a sense of his personality she replied:

"Well, Carl was a young guy – we were used to older ministers, and Carl was young and energetic. He wore plus-four knickers in the pulpit. . . You know, golf knickers! Sunday evening, when he'd come up to make a point or do something special, that was one of his brash things to do. He was a good minister – we liked him real fine."[13]

Dr. Gregory was born into a Methodist parsonage on November 27, 1888. His father was the Rev. Dr. John B. Gregory of the North Alabama Conference, who died when Carl was only ten years old. His mother, Mrs. Sue Catherine Cain Gregory, then became his joy, comfort, inspiration and mainstay until her death in about 1931. He was also diligently supported by his wife, Mrs. Emma Collins Gregory, who encouraged, inspired, and provided unconditional affection for all that he did. They had three boys: Carl Jr., John Collins (nicknamed "Dick" by his friends), and Vann. As of this writing, John and Vann are still members of First Church, with families of their own.

Dr. Gregory received his college education at Birmingham-Southern College and his theological instruction at Vanderbilt University, graduating from both with high marks.

His ministerial career included three years as pastor of St. John's Church in Birmingham, one year as assistant pastor at First Church in Birmingham, five years at Settle Memorial Church in Owensboro, Kentucky, eight years as pastor of First Church in Dallas, one year, four months at Travis Park

Church in San Antonio, and three months at Mulberry Street Church in Macon, Georgia.

His administrative talents were as great as his preaching abilities, for under his pastorate the "million dollar church" at the corner of Ross and Harwood in Dallas became a reality.

Bishop John M. Moore summed up Dr. Gregory's life and the final depression which caused him to take his life with these well-chosen and sympathetic words:

> *In the great communion of almost four thousand members in Dallas today he is universally honored and beloved. Timid, self-deprecating, at times all but controlled by an inferiority complex, sensitive as the most delicate flower, with none of the familiarity in conduct that often marks popularity, he yet won a superior place, and he won it by his real worth in person, in conduct and in noble labor.*
>
> *Dr. Gregory came to the end by the slow process of insidious disease. A toxic poisoning gradually filled his system and possessed the brain cells, the centers of his strenuous life and exhausting labor. The melancholia which was superinduced made heavy inroads upon his reason and he fell a victim to an obstinate obsession. His excruciating sufferings through the weary weeks borne in lonely agony even amid his friends and his loving family move all who knew him to burdening sorrow. He went to his eternal reward in the Christ whom he so gloriously preached on April 9, 1933.*

Dr. Gregory was buried in Greenwood Cemetery, Dallas. The faith and leadership of this remarkable pastor are in large part responsible for the very existence of the magnificent building that houses the membership of First Church, Dallas.

William C. Martin

William Clyde Martin was born in Randolph, Tennessee on July 28, 1893, one of three sons of John H. Martin, a woods foreman for a lumbering company, and Leila (Ballard) Martin. William's brothers died in infancy and his mother passed away when he was a young boy, so he spent most of his early years on his grandfather's farm in western Tennessee. He graduated from high school at Prescott, Arkansas in 1913 and then studied for a year at the University of Arkansas. Next he attended Hendrix College in Conway, Arkansas and received a B.A. degree from that institution in 1918. During World War I he served in France as a sergeant first class in the United States Army Hospital Corps.

He married Sally Katherine Beene on July 1, 1918. They had three children, Donald Hankey, Mary Catherine, and John Lee, and nine grandchildren.

He first became interested in ecumenical Christianity while studying at the University of Aberdeen in Scotland in 1919. He returned to the United States and attended Southern Methodist University at Dallas, from which he received his Bachelor of Divinity degree in 1921. That same year he was ordained a minister in The Methodist Episcopal Church, South and became the pastor of Grace Methodist Church in Houston, Texas. He was sent from there in 1925 to First Methodist Church, Port Arthur, then in 1928 to First Church, Little Rock, Arkansas, and his final pastorate was at First Church, Dallas, from 1931 to 1938.

On May 3, 1938, he became a "pastor's pastor" when he was elected to the episcopacy at the final General Conference of The Methodist Episcopal Church, South in Birmingham, Alabama. He admitted that he entered into that work with some trepidation:

Administrative work had no appeal for me and I

had some question as to whether I was suited for it. I had been a pastor of 14 years in four churches...and I loved the work. When I declined a position with the School of Theology (Perkins) a few years before, I thought that I was in the pastorate for the duration.

I regarded the local congregation as the point of involvement with the real reason of the Church, and my fellowship with laymen had been so close that I did not want it to be disrupted by any official barrier.

...My initial fears concerning the difficulty of maintaining the close relationship with laymen proved to be unwarranted, I have sought to be an understanding counsellor to district superintendents and pastors but I have not counted it a mark of discredit when I have been called a "Layman's Bishop."

After his election, Bishop Martin was assigned to the Pacific Coast area from 1938 to 1939. From 1939 to 1948, he served the Kansas-Nebraska area. Of those years, he said:

We lived in Omaha for five years and in Topeka for four years. Methodism in these states had been related to the northern branch of the church and they had little acquaintance with Southerners. What happy and eventful years they were, getting acquainted with a new job, new people and a newly united church. We could never forget the loyalty and responsiveness of ministers and laymen with whom we served during those nine years.

In 1948 he was assigned to the North Central area of Texas, with Dallas as his place of residence. That same year he was one of five Methodist bishops to represent his denomination at the formation of the World Council of Churches in Amsterdam, the Netherlands. In 1952 he was a

member of the World Council General Assembly meeting in Evanston, Illinois, and also was at the Assembly in 1961, in New Delhi, India.

Bishop Martin also served as president of the National Council of Churches from 1953 to 1954. From 1954 through 1961 he was a member of the Central Committee of the World Council of Churches. In 1956, he was president of the South Central College of Bishops; president of the Association of Methodist Historical Societies in 1956; president of the Methodist Council of Bishops in 1953; and a trustee of many Methodist colleges and institutions.

In his lifetime, Bishop Martin dedicated dozens of churches, parsonages and college buildings and ordained 2,100 ministers. He received honorary degrees from colleges and universities in Arkansas, Missouri, Kansas, Nebraska, Texas and Colorado.

He retired from active ministry on June 29, 1964, but then went on to serve from 1964 to 1968 as "Bishop in Residence" at the Perkins School of Theology. There he taught and was a counsellor to students and faculty.

He and Sally retired to their "second home" in Little Rock, Arkansas in 1971. They wrote a "Letter of Farewell" to Dallas and to Texas on August 15, 1971, explaining that "a recent touch of physical infirmity gave warning that we should be near one of our children." In that letter, Bishop Martin recalled forty-four Annual Conference sessions in three conferences with 1,663 ordinations and approximately 13,500 appointments to pastoral service.

Bishop Martin's last interview was conducted on his ninety-first birthday by Michael Mitchell, assistant editor of the Arkansas United Methodist newspaper. He was still concerned about the growth of The Methodist Churches:

> *I think of the local congregation as being the normal channel through which the will and purpose of Christ are revealed. It is disturbing to read in the record of the United Methodist Church instances of entire annual conferences declining*

in membership. If each Christian man, woman and young person would speak to at least one person each week about what the Christian faith means to him or her, the church would be growing in numbers instead of declining.

Almost exactly a month later, on August 30, 1984, Bishop Martin died.

Chapter 9

Dedication and Hope

1938 – 1946

Soon after Dr. W. Angie Smith was assigned to become the new pastor of First Church, Dallas, a new secretary, Mrs. Dorothy L. Bragg, was hired for him. Fifty years later, she wrote of her first impressions:

> *. . . It was in October 1938 when Dr. W. Angie Smith was assigned minister of what was then First Methodist Church. I visited the church and heard his first sermon. I was so impressed that I began thinking about changing my membership (Presbyterian) from my home town in Denison, Texas. I learned from mutual friends that there was a vacancy on the staff for a secretary, so I applied for the job. I started working just after Dr. Smith arrived at the church from Birmingham, Alabama, and continued as his secretary until he was elected Bishop in 1944.*
>
> *...I considered Dr. Smith a forceful speaker, and a man with a personal concern for each member of the church. As a result of his love and dedication, we received over 400 new members in 1939 alone!*

W. Angie Smith was no stranger to Texas nor to Dallas, having been born in Elgin, and having attended Southern Methodist University and Perkins School of Theology. Prior to his assignment to First Church, Dallas, he had served as pastor to churches in Texas, Tennessee, Louisiana, Washington, D.C., and Alabama. (See **William Angie Smith** at the end of this chapter.)

On September 30, 1938, Dallas received the news of the Nazi occupation of Sudetenland, which marked the beginning of the Second World War. Almost a year later the French and English entered the conflict.

The General Conference of 1938, which had met in Birmingham, Alabama and had elevated both C. C. Selecman and William C. Martin to the episcopacy, had also put forth a Plan of Union for The Methodist Episcopal Church, The Methodist Episcopal Church, South, and The Methodist Protestant Church. To implement this plan, the Uniting

Conference, with delegates from all three churches, was held in Kansas City, Missouri from April 26 to May 10, 1939. When it was over, First Church changed its name from First Methodist Episcopal Church, South to First Methodist Church.

Early in 1939, the old Post Office and Federal Building, built in 1888, was dismantled. The building's huge tower housed a large clock which had overlooked the city of Dallas for over fifty years, and is still remembered by many older citizens as a landmark of its day. The Mercantile National Bank purchased this old site in 1940 and planned the erection of their skyscraper during the following year.

In 1940, the Fondren Library, a gift of Mr. and Mrs. W. W. Fondren, was completed on the campus of Southern Methodist University. It contained over 300,000 volumes, and is today considered one of the nation's outstanding libraries.[1]

By the time Dr. W. Angie Smith took over his pastoral duties at First Church, Estelle Blanton Barber, Adolphus Werry, E. Gordon Perry, and many other prominent members of the day had established a very active and strong church school organization. There was a Board of Christian Education consisting of the pastor, an overall superintendent, several secretaries, a treasurer, superintendents of the Children's and Adult Divisions, a representative of the Board of Stewards and another of the Youth Division, plus several Members at Large. Mrs. Barber, as the Director of Christian Education, was also a member of this board.

By 1942 the Sunday School enrollment had exceeded 2,500, and the following departments were active: Nursery, Beginners, Primary, Junior, Intermediate, Senior, Young People's, and the Junior Adult Department. The Adult Division had the following active classes: Brotherhood Class, Business Girls Friendship Class (later changed to Friendship Class), Business and Professional Girls' Class (later the Business and Professional Women's Class), Couples' Co-Op Class, Ferguson Class, Landrum Class, Lane Wesley Class,

McCullough Bible Class, Men's Bible Class, Susanna Wesley Class, and the Wesley Fellowship Class.

The First Church order of worship for October 1, 1944 listed all of the church officers and teachers for the 1944-45 school year. Mrs. Barber spoke glowingly of these officers, superintendents, and teachers, and asked that as many as possible be mentioned in this history. Miss Willie Gibbs still held down the post of superintendent of the Nursery Department. Other noteworthy names include: Mrs. J. J. Ehricht, Beginners Department Superintendent; Miss Willie G. Nash, Primary Department Superintendent; Mrs. W. R. Abbott, Junior Department Superintendent; Mr. M. J. Norrell, Junior Adult Department teacher; Mr. Dennis B. Pickens, Superintendent of the Adult Division; Mrs. Lynn W. Landrum, teacher of the Landrum Class; Judge T. L. McCullough, McCullough Bible Class teacher; Mr. George S. Terry, Men's Bible Class teacher; and Mrs. M. J. Norrell, teacher of the Susanna Wesley Class. It should also be noted that Mr. T. M. Dalton taught a High School Bible credit class at that time, one of the first.

While 1941 is best remembered as the year when the United States formally entered World War II, following the Japanese attack on Pearl Harbor on December 7, it was also an anniversary for the City of Dallas. George H. Santerre described it very eloquently:

> *100 years earlier, John Neely Bryan had arrived astride his Indian pony, Neshoba, accompanied by his big bear hound "Tubby". Upon the leeward side of the high bluff he had built a lean-to shelter, facing the placid waters of the Trinity river and the rugged hills to the West. At nightfall he had hobbled and staked Neshoba, and cautioned Tubby to stand guard against strange varmints and stealthy Indians. Exhausted, he had unrolled his blankets upon the cold earth beneath his crude abode, using Neshoba's saddle for a pillow, instantly falling into a dreamless sleep. Not once*

during his undisturbed slumbers came even the remotest vision of the great metropolis which would one day stand upon this virgin soil.[2]

Like the rest of Dallas, First Church found itself embroiled in the war effort for the next few years. They suffered through rationing, helped in scrap drives, contributed volunteer time and financial resources to the war effort, and even planted "victory gardens." Some families paid an even higher debt. Adolphus Werry listed the following sons of First Church members as having lost their lives in the war: Earl L. Chapman; Barney Lev. Covey, Jr.; Howard Edmondson; Fay R. Garison; Almon Roberts Hare; William E. Harris; Jack C. Herron; William H. Hylton; Eugene Moreland Key; John Hays Lawler; Hamilton Ivy Lee; Grady S. Moon; Bill Novotny; L.N. Osborne, Jr.; George W. Owens, Jr.; Sutton Reid, III; Warren Putnam Rece, II; William D. See; Ernest J. Storm, Jr.; James L. Shaw; Gus W. Thomasson, Jr.; Rodney Charles Tabler; William F. Tyree, Jr.; and Earl L. Wingerter.[3]

While Alvin V. Lane and other leaders and financiers of the day had led the way in seeing that First Church continued through the 1930s, there was still a debt of about $100,000 that needed to be paid before the church could be dedicated. Dr. W. Angie Smith organized a plan for the repayment of this debt and appointed G. W. Thomasson and D. A. Lacy to carry out the program.

It was no secret that Dr. Smith actively sought the episcopacy, and in 1944 he got his wish. His appointment ended his tenure at First Church, and the search was on for a replacement.

There were those who felt that Dr. Paul Root, a professor at the Perkins School of Theology, would make a worthy replacement. Indeed, at their urging, he did serve in an interim capacity — but it was not to be. The presiding bishop felt that the First Church pulpit must be filled by someone with pastoral experience, and Paul Root had none. Therefore, Dr. Allen W. Moore, a native of Birmingham, Alabama, was appointed to that post.

Dr. Moore, who was born March 31, 1904 in Birmingham, had received his education at Birmingham Southern College and had received the honorary Doctor of Divinity degree from Bob Jones College in 1935 and from Athens College in 1936. In 1927, at the age of twenty-three, he was elected a general evangelist of The Methodist Church — the youngest man ever elected to that office. After serving as general evangelist for five years, he was appointed as pastor of The Sixty-seventh Street Methodist Church in Birmingham. In 1934 he became the Presiding Elder of the Bessemer District. In 1937 he was transferred to the Florida Conference and was appointed to The First Methodist Church of St. Petersburg, where he served until 1944, when he was appointed to First Church, Dallas.[4]

One would have to agree that here was a well-qualified pastor, capable of providing experience and leadership to this most prominent Methodist Church. Unfortunately, some of the church members didn't see it that way. Len Northrup and Laadan Smith, in a taped interview, had the following conversation:

LEN: I felt sorry for that boy.

LAADAN: He was just there a year-and-a-half.

LEN: We went right to his rescue. If it hadn't been for that, he would have been gone long before that....He was an evangelist, really, and — I liked the boy very much, he was very sincere, and they tried to get him out.

LAADAN: They cut his salary one night at Board Meeting, while he was right there.[5]

Another prominent member of the church, who prefers to remain anonymous, told of Dr. Moore's reply at that Board Meeting in another interview conducted by Gene O. Roberts: "...In a little while, when Allen got up to speak, he said, 'Gentlemen, the salary's fine with me. I want you to know I didn't pull any punches to get to come to this

church, and I shall not pull any to get to stay, and so that salary's just fine with me.'"

He preached his first sermon at First Church on Sunday, September 3, 1944.[6] On November 11 the Dallas American Legion held a gigantic Armistice Day parade to celebrate the Allied Army's victory, and on May 8, 1945, all of Dallas cheered the ending of World War II.

During his brief stay at First Church, Dr. Moore was a part of three highly significant events in the life of the congregation: the celebration of its 100th anniversary; the liquidation of its indebtedness; and the dedication of the church plant. He continued the push which Bishop W. Angie Smith had started to get the church debt paid off completely. He was present when the Board of Stewards elected Gus W. Thomasson to the general chairmanship of the Centennial Committee, and he was there when the dedication ceremonies were performed by five bishops, all of whom had been pastors of First Church.

A special bulletin, First Methodist Church Centennial News (referred to as the Centennial News) was published weekly from January through June, 1946, with a final issue on December 31. These bulletins told of special happenings through the year and presented bits of historical information. The Rev. H. Neill McFarland, Junior Pastor of First Church, acted as Editor-in-Chief, and Associate Editors included Dr. Allen W. Moore, Harry C. Withers, Mrs. E. Roy Alderson, Sidney D. Greaves, Adolphus Werry, Mrs. J. M. Coble, Mrs. George A. Brewer, Mrs. A. A. Barber, and E. Gordon Perry. (See **Appendix 6, *The First Church History by Werry***.)

Sunday, February 3, 1946, was one of the greatest days in the history of First Church. It was certainly the high point of 1946. On that day of dedication Bishop Charles C. Selecman, resident bishop of the North Texas Annual Conference, delivered the morning sermon. In the afternoon meeting Bishop W. Angie Smith preached and Bishop Selecman presided at the Dedication Service. Bishop W. C. Martin brought the evening message. Bishops John M.

Moore and H. A. Boaz also participated in the various services through the day. Mr. J. J. Simmons, chairman of the Board of Trustees, presented the building to Bishop Selecman, "to be dedicated as a church for the worship of and service of Almighty God."

Concerning this occasion, Dr. Moore wrote:

> *This is the day which has long been anticipated by the congregation of First Methodist Church. It is the day for which our people have prayed, planned, laboured and sacrificed: the day on which our magnificent church building, free from indebtedness, is dedicated to the glory of God and the service of man. We rejoice in this day.*
>
> *Yet as we look back with hearts of gratitude to those who have wrought so well in the past, we are deeply cognizant of the fact that we keep faith with them only as we make of their achievements stepping-stones to greater accomplishment in the future. To this high purpose let us devote ourselves with singleness of mind and heart, determining with the Apostle Paul "to press toward the mark for the prize of the high calling of God in Christ Jesus." And this let us do to the end.*
>
> *That First Methodist Church may stand as a great beacon of God in the city of Dallas, rendering the maximum of service, and doing the work which God has established it to do.*

The month of March was highlighted by the great Centennial Banquet, held on the evening of Wednesday, March 20, in the banquet room of First Church. For that occasion Dr. Albert P. Shirkey, the distinguished pastor of Travis Park Methodist Church, San Antonio, was the principal speaker. His message, "For Such a Time as This," was coupled with Mr. E. Gordon Perry's report of the Future Plans Committee to present a compelling challenge to all the banquet guests.

Sunday, May 19 was set aside as War Memorial Day in First Church. Acting as the Chairman of the War Memorials Committee of the Centennial Organization, Mr. Alvin H. Lane planned the special observances of that day. The morning worship service was devoted to honoring those who had served in any capacity during the period of national emergency. At the close of the Memorial Service, Mr. Lane presented a beautiful certificate of appreciation to the relatives of each of the members whose lives had been given.

The final event of the Centennial celebration was a Pioneer Picnic held at Lee Park on Thursday, June 13. The central purpose of the picnic was to honor the elder members of the congregation and to acknowledge the achievement of those who had already celebrated their golden wedding anniversaries. Food for the picnic was brought by the picnickers themselves and was spread out in the old-fashioned dinner-on-the-grounds style. The entertainment provided throughout the evening was of the old-time variety, including horseshoe pitching, fiddling, and a sing-song.[7]

In these years, the church choir began to grow and take on a new air of professionalism, thanks to the leadership of their choir director, Mrs. Celeste Morton, and to the talents of their organist, Mrs. Margaret Terry. Today's choir rehearsal room is named in Mrs. Terry's honor. She became the organist in June, 1934 and retired in 1959 — twenty-five years of service. In 1988 she was interviewed by Mrs. Marybess Grisham concerning those early choir years. Speaking of the period before 1946, she said:

> *Margaret:...We began singing oratorios. We did the Messiah at Christmas.*
>
> *Marybess: I understand that in the early years of the choir there were people who were paid a nominal sum or who were considered soloists for each section....*

Margaret: I don't know where that began, but actually they were not paid. They were given voice lessons....This was called a scholarship program. When we heard a voice that was particularly — had real room for improvement and real growth — if the church could afford it we gave that person a scholarship to study with Celeste (Morton).

Marybess: . . . and in return?

Margaret: ...The scholarship student sang in the choir. We've always had several soloists. . . The musical activity of First Church really was pretty limited except on Sunday. . . Of course they would sing at funerals and that sort of thing, but I don't believe there were any large programs ever. Not until we began singing oratorios. . . Sometimes the choir would sing three oratorios during the summer. That wasn't easy.[8]

The office of First Church Treasurer was another area of increased responsibility that was brought into focus at the end of the church's Centennial year. Since the turn of the century, beginning at the high-steeple church at Commerce and Prather, one man's signature could be found at the bottom of every treasurer's report — that of George W. Moore, Jr. On December 31, 1946, as the final edition of the Centennial News went to press, a whole column on page 3 was written as a tribute to this man. Portions of it are reprinted here:

...In addition to keeping the records, this man has from time to time assisted in the collection of funds. In the days when members paid "quarterage" he had a regular list of members on whom he called. At other times, usually at the end of a conference year, when every possible effort was being made to "pay out in full," he would take an extra list and see the "brethren and sisters." ...He had a knack of getting money where others

many times had failed. Folk who knew him — and most of our members did — just could not deny him when he sought their contributions. Thus, he easily took rank as the number one collector of First Church.

...For a like period he never missed Sunday School. He was always in his place, regardless of weather or other conditions. Even after he was stricken, he kept up his hundred per cent attendance in Sunday School for many months....

First Church never had a more faithful member, a more tireless member, a more beloved member than George W. Moore. He is now stricken with blindness and confined to his home.... But, the influence of his faithful service, his untiring energy in behalf of the church, his devotion to duty even when physically handicapped, and, above all, his stalwart Christian character, as well exemplified through all the years of the past nearly half century will abide indefinitely in the memory of the present membership, as a benediction and encouragement toward greater achievement for the Master's sake.

Another First Church layman who made his presence felt both by the church and by the city of Dallas was Lynn Landrum. He had been hired by G. B. Dealey to write editorials for *The Dallas Morning News* in 1921. His son, Graham Landrum, seemed to inherit some of his father's writing gifts, and spoke of him in a letter written to Michael Campbell on August 12, 1988.

Each minister who came to First Church was told that Lynn Landrum would be a hard nut to crack, and each minister would make his attempt to crack the nut. This usually took the form of putting my father on the Board of Stewards.

And each time he was made a Steward, my father would attend one meeting. That was it. But he taught a Sunday School class, and he attended church morning and evening on Sunday and prayer meeting on Wednesday. Because he was deaf, we always sat on the second pew. (In the country towns, where he grew up, the front pew was the "anxious seat," reserved for those who thought that they might have to approach the mourner's bench. Consequently we did not sit on the front pew.)

My father had many quarrels with the denomination, but he had no quarrel with First Church, nor was his quarrel with individuals, though they were taken very personally by some. He constantly referred to the Perkins School of Mythology, which infuriated the professors at SMU. And in fact he did not think much of SMU or Ph.D.'s in general. (I am a Ph.D.)

On one occasion the Bishop urged Angie Smith to admonish my father to shut up. Angie did his best with no success and then remarked, "You are not afraid of the Devil are you?" My father's reply was, "I am afraid of the Devil, but that's all I am afraid of." That was very true. Throughout my youth our telephone would ring at odd hours with a threat of some kind. Sometimes it would be vague; sometimes it would be bombing. But my father would simply say, "Call me when you are sober," and go back to bed.

...I was recently in Dallas and enjoyed having lunch at the art museum. It was very pleasant to look out and see First Church. It is very handsome, surrounded as it is by the office buildings. The view brought back a flood of memories — all of them fond.

Lynn Landrum was perhaps most familiar to Dallasites for his "Thinking Out Loud" column. He thought out loud about a number of extremely controversial subjects. (See **Lynn W. Landrum** at the end of this chapter.)

Dr. Allen W. Moore's final message to First Church was printed on the last page of the last edition of the Centennial News. In part, he said, "I believe that First Church has unlimited possibilities, and I pray that God will strengthen you and your pastor that the Church may do in the city of Dallas what God established it to do."

In spite of the Centennial year special programs, the mood of the First Church congregation was not totally happy. There seemed to be a gray cloud hanging over it. The cloud slowly lifted with the assignment of Dr. Robert E. Goodrich, Jr. and his strong committment to a resplendent future for First Church.

William Angie Smith

"He stood tall among us. He was a man of great energy, a man whose intellect was very keen and sharp, a man whose heart was warm, a man whose decisions we respected. His influence, his insights, his devotion, have been a source of blessing, of strength, and of enrichment to the entire church." These words spoken by Bishop Eugene Slater on behalf of the Council of Bishops of The United Methodist Church, at the funeral service for Bishop W. Angie Smith in First United Methodist Church, Dallas, on March 18, 1974, aptly summarize the outstanding and unusual ministry of this man.

William Angie Smith was born in Elgin, Texas, December 21, 1894. He graduated from Southwestern University in 1917, received the M.A. degree from Columbia University in 1924, and was a student at Perkins School of Theology, Vanderbilt University School of Religion and Union Theological Seminary. He received the following honorary degrees: D.D. from Southwestern University, McMurry College, Centenary College, Central College; LL.D. Southern Methodist University; Litt.D. Oklahoma City University; Doctor Sacred Theology, Oklahoma City University.

He married Bess Owens of Fort Worth on July 20, 1920, and they had three sons – William Angie III, Bryant Wesley, and Shelby Lee.

Angie Smith was ordained to the ministry of The Methodist Episcopal Church, South, in 1921. His pastorates included: Kerrville, Texas 1920-21; Midland, Texas, 1921-23; Tulip Street Church, Nashville, Tenn., 1924-26; Trinity Church, El Paso, Texas, 1926-30; First Church, Shreveport, La., 1930-34; Mt. Vernon Place Church, Washington, D.C., 1934-36; First Methodist Church, Birmingham, Ala., 1936-38; First Methodist Church, Dallas, Texas, 1938-44.

After being elected a bishop in 1944, he was assigned to the Oklahoma-New Mexico Area and the Indian Mission Annual Conferences, comprising more than 840 churches and a membership of 315,000. He administered this area with great distinction for 24 years. He was adopted as a member of twenty Indian tribes with the official title of Chief Tissoya, meaning in English, "Dependable." Under his leadership, The Methodist Church in New Mexico increased 300%, the Indian Mission of Oklahoma increased over 300% and the Oklahoma Conference increased its membership by over 75%.

He was president of the General Board of Evangelism, 1952-60; president of the Council of Bishops in 1957-58; chairman, Committee of Structure of Methodism Overseas, 1948-60; vice-president, Methodist Board of Missions, 1952-60. He served as a trustee of Southwestern University, Southern Methodist University, honorary President of McMurry College Board of Trustees, and President of Oklahoma City University Board of Trustees.

In the South at the time when Bishop Smith was elected, preachers were not supposed to evidence interest in being elected to the episcopacy, and were rather to let the office seek them, or to come through the efforts of their friends and admirers. Bishop Smith, however, did not attempt to conceal his interest in joining the episcopacy or the fact that he enjoyed the office after he was elected. He received a substantial vote at the General Conference of The Methodist Episcopal Church, South, which he hosted in Birmingham in 1933. At the second South Central Jurisdictional Conference in 1944, after he had been elected along with Bishop Paul Martin, the bishops were discussing the order for a certain service in which one of the new bishops was to pray and the other read the lesson. The question was who should do what. Finally Bishop Selecman said, "Let Angie read the lesson and Paul offer the prayer, because Angie has had only one prayer for a long time, and that has already been answered by this Jurisdictional Conference."[9]

Bishop Fred Carson, in an address at Bishop Smith's funeral service gave this summation of his character:

> *...He was one of the too few men possessed of the rugged personality which is demanded to meet and conquer the hard and impossible situations which confront a great leader. And his ruggedness was a thin cover for his great and tender heart. – Like his Master he was a superb story teller, and used his gift not simply to amuse or entertain, but always to make clear a point. – Bishop Smith was one of those unusual men who in all his tasks was always a success. He never had a failure, as unique as that may sound. Somehow there was given to him an intuition, an intuition that led him, with all the strength that he could give to God, to bring to pass the will of God among men.**

*Most of this information is taken from a memorial written by Bishop Ben Oliphint sometime after the death of Bishop W. Angie Smith.

Lynn W. Landrum

Born in Whitewright, Texas on August 24, 1891, of Dr. and Mrs. S.H. Landrum, Lynn often equated such column subjects as juvenile delinquency, the modern school system and the businessman's role to his upbringing in that small town in Grayson County. He attended public and private schools in Texas and Tennessee, went to Miami University, Oxford, Ohio and the University of Texas where he was editor of the *Daily Texan.*

He was awarded his law degree from the university for deserting the campus to earn a World War I commission from the first officers training camp at Leon Springs, Texas in 1917. He was discharged a first lieutenant in 1919.

He got his first taste of the newspaper business serving in various posts from printer's devil to editor of country newspapers in Texas and Oklahoma. He came to *The Dallas Morning News* from Vernon, Texas and served as an editorial writer until 1933 when he was made chief editorial writer of the old *Dallas Evening Journal,* then published by *The News.* When *The Journal* was sold in 1938, he came back to *The News* and inaugurated his famous column, *Thinking Out Loud.*

In that column, his subjects ran the gamut from plugs for Dallas civic projects (Love Field, the Trinity River Association), state and national politics and personalities, Communists in churches, his domino playing and gardening at his home. Some readers said they read his column every morning just so they could start their day in a towering rage. Some said his politics were just a little to the right of the Neanderthal Man.

Mr. Landrum's newspaper career was interrupted a second time by World War II. He entered the Army in September, 1942 and was in the officers procurement branch

of the Eighth Service Command until 1943. He then attended a military government school at the University of Virginia and was sent overseas for service in England, France and Germany. He was discharged a lieutenant colonel in December, 1945 and returned immediately to *The News.*

A lay leader in The Methodist Church, he nevertheless trounced it on occasion for harboring "pinks" (people with communist leanings or sympathies). A member of The First Methodist Church, he was also the only known member of the Episcobapterian Church, which existed only in his column.

He had a patriotic sense of civic duty, and never asked to be excused from jury duty and nudged the tax collector should he forget to bill him fully.

Mr. Landrum called himself the Columntator and he delighted in getting letters from his readers, especially those who opposed him. He once made a talk quoting some of the letters and had his audience howling with excerpts: "Hell waits for such a man as you." "I have learned that you are a dried-up wiggle tail with no backbone, no social standing and a smart Ellic..." Another said Mr. Landrum reminded him of something Frank Buck had brought back from the Malayan jungles.

He was married to Anna Belle May, and their only son, Dr. Graham Landrum, was head of the English Department at Austin College, Sherman, Texas at the time of Lynn's death on August 31st, 1961.

The Dallas Morning News asked their writers to fill out a form of biographical information to be used as possible background material for future stories. Often, the information wasn't used until the obituary writer made use of it.

On the back of his filled-out form, Landrum tacked a note for that unknown obituary writer. It read, "Go easy with me, brother, when you write this up. The briefer you make it, the fewer squawks from my dissatisfied customers. I have been called a Wall Street Communist, a Catholic rabbi and the brightest mind of the Eighteenth Century – or was it the

Seventeenth? I have written, I suppose, a half thousand obits in my time. When you write this one, it will mean that I then have written my last one. So there is hope for you, too. Some day you will have to write no more of them, yourself. Until then, good luck. And thanks."[10]

Lynn Landrum's funeral was held on September 2, 1961 at The First Methodist Church, Dallas with Bishop William C. Martin and Dr. Robert Goodrich Jr. officiating. Members of the Men's Bible Class of First Church and the editorial staff of *The News* served as honorary pall bearers. He was buried in Whitewright, the town of his birth.

Chapter 10

The Golden Age — into the Second Century

1946 – 1959

History has its magic moments. The Golden Age of Pericles, Camelot, the 1927 New York Yankees, MGM studio in 1940, the SMU Mustangs led by Doak Walker, and yes, the early years of Bob Goodrich at First Methodist Church, Dallas. The pulpit in the great sanctuary of First Methodist Church, known for great preaching, was occupied on November 10, 1946 by a young preacher from El Paso who answered the calling of the church and of Bishop C. C. Selecman.

Robert E. Goodrich, Jr. was to become one of the greats. He filled the pulpit with eloquence and thought-provoking sermons for the next twenty-six years, until he was elected a bishop of The United Methodist Church. He became the sixth pastor of First Church to be elected to that high office. When unlimited opportunity, perfect timing, and a team favored with genius, innovation, dedication, discipline, and above all, the ability to bring out the best in one another, converge, a mountain top existence becomes a possibility.

The opportunity was there because of the courage, sacrifice and love of 5,000 members and their staff of two during the depression years, the beloved Dr. William C. Martin and Estelle Blanton Barber.

The timing was ideal. World War II had ended, prosperity was becoming a way of life and Dallas was entering a period of unparalleled growth. There was a widespread renewal of interest in the church generally and The Methodist Church particularly. Many churches experienced large increases in membership and involvement.

The team was spectacular. Included in the team were Goodrich; Glenn Johnson, formerly the music director from Trinity Methodist Church in El Paso; Estelle Barber, widely noted as an innovator in Christian Education; Laadan Smith, who came as Business Manager in 1952; Johnnie Marie Grimes, gifted writer; and a strong lay leadership including the seasoned patriarchs and the new crop of emerging leaders and many strong associates such as Walter Underwood. The principal individuals providing leadership

would have been above average in other settings, but together, they were phenomenal.

"Innovator" was the descriptive word most often assigned to Bob Goodrich. The list of programs he initiated that have become tradition is long. Round-ups, radio shows, The Pastor Calls, a live TV show, Chautauqua Sunday Evenings, Saturday Night for Christ, Great Preacher Series, evening supper time (Smorgasbord), Sunday Forums, Academy of Religion and Life, Chapel Services throughout the year, ministry to apartment dwellers, Crossroad Players, Rotunda programs, Day School for a downtown church, presentation of music programs which were nationally recognized, largest Methodist downtown Church School program in America — were all accomplished under the leadership of Bob Goodrich. He led First Methodist Church into its second century with creativity and inspiration.

The Reverend Robert E. Goodrich, Jr., son of a distinguished minister, moved into the parsonage on Rawlins Street with his wife Thelma, daughters Thelma Jean and Lucy, and son Bobby. Paul was born in 1948. It was approaching holiday time and the church was excited to welcome its new minister. In fact, for years afterward a reception was given honoring the pastor and his family on the anniversary of his first service at this time of the year. Rev. Goodrich introduced himself on that first day as "Bob" and his wife as "Thelma."

Harry C. Withers, who was Chairman of the Board and employed by *The Dallas Morning News*, wrote, "Mr. Goodrich comes to First Church under most favorable auspices. Although the church is entering its second century and is proud of its rich heritage of service and progress, its congregation is looking forward — not backward. Its 4500 members, properly organized and directed, constitute a force which can achieve whatever goals may be set for it in the field of righteous service."[1]

Reverend Goodrich began to make changes. Harvey Davis resigned as choir director effective December 31,

1946, and mid-January saw the arrival of the new full-time choir director, Glenn Johnson. In addition to Glenn's work at Trinity Church he also taught at University of Texas at El Paso (UTEP). At First Church, Dallas, he initially served as Executive Assistant in addition to choir director. Sunday nights were filled with forty-five minutes of music.

The choir immediately began to grow from thirty-five choir members and a paid quartet to eighty members. The $2,400 formerly allocated to the quartet was used for music scholarships and tutoring. Glenn Johnson began to present major oratorios and brought in visiting choir directors to conduct the first choir camp. Music had always been important to First Methodist, but Glenn Johnson quickly established a standard that was outstanding.

He invited the choir to participate in the outreach of the church. He said to them, "I talk about halt, lame and blind, but I never see them. I am visiting a rest home on Tuesday. Will you come?" So many came that they could not all get into the building.

This was the start of many such visits, including trips to Terrell Hospital. Margaret Terry described this ministry: "They would maybe see two or three (nursing homes) over the evening. Then they would all go get coffee and eat something. It was not only a social outlet for the choir, but it was a ministry to those who needed the experience."[2]

Glenn carried the message of the church with music. By the end of the year, on December 11, 1947, Glenn Johnson was licensed to preach as a local pastor.

Other changes occurred during the year. Mrs. L. K. Wilson was appointed director of food services in February, 1947. The July 11 issue of *The Dallas World* announced the opening of a Day School for four and five year-olds. It would have the "Best instructors, the finest equipment and the most advantages, and would have a capacity for fifty children."[3] In 1951, the day care was extended to all day and by 1952, the need was apparent to operate the school through the summer.

The Service Flag which had hung in the sanctuary throughout the war was lowered on March 21, 1947, following Goodrich's sermon "On Conquering the World." It had 357 stars on it representing those who served in the armed services.[4]

Summer of 1947 saw the installation of twelve new fans, since air conditioning was generally considered too expensive and the beginning of "Worship Under the Stars" on the Tower Court – the outdoor area between the sanctuary and the educational building. By the next January, thirty-three people were invited to a luncheon at the Baker Hotel to pledge and help launch a campaign for air conditioning and redecoration.

By July 8 there were pledges of $77,398 against the needed $125,000. After another hot summer, the Board of Stewards, chaired by Layton Bailey, awarded the contracts in September when $90,000 had been pledged.[5]

The year of 1948 saw the appointment of a new associate, Charles Denman, and E. Hal McCombs became Executive Secretary and Special Assistant to Bob Goodrich. Radio was introduced as a medium for the message. In March Goodrich began the Saturday Sermons on KRLD known as the "Methodist Hour." By June, KIXL was featuring the Chapel Radio Vespers Sunday evenings at 6:00.

On May 30, Centenary College conferred the degree, Doctor of Divinity, upon Bob Goodrich, Jr. The beloved Bishop Martin was appointed to the Dallas area in July and this brought Sally, Mrs. Martin, back to the congregation. In August Bishop John M. Moore died and his service was held at First Methodist with Dr. Goodrich participating. Also in August, historical data of a wide variety was assembled and placed in a copper container and embedded in the wall of the foyer of the main building to be opened in 2046. A list of the material is available in the archives.

There were also two events that were introduced in 1948 that became traditions for many years to follow, even past

Dr. Goodrich's ministry at First Church. These were CHAUTAUQUA and ROUNDUP.

Chautauqua was the presentation on eight to ten Sunday evenings of a movie, music, or special feature. It derives its name from the cultural events presented at the Chautauqua in New York State beginning at the turn of the century. In upstate New York it continues for the summer months of the 1990s to draw large crowds.

In 1948 these presentations were called "Vespers Under the Stars" and were held on the open courtyard. After the first Sunday evening, Bob said, "This was just like Chautauqua." Thus it was so named the next year, when it was held indoors in the sanctuary.

Thelma Goodrich remembers that the movie became a popular feature in 1949 when air conditioning made church a cool place to be.[6] Later Bob Goodrich used his friendship with Charles Meeker, the producer of the Summer Musicals at Fair Park, to enable him to present the musical stars as featured performers of Chautauqua, such as Ethel Waters, Norma Zimmer, and Fred Waring.

The first Roundup was held November 29, 30, December 1 and 2, 1948. Roundup was a congregational dinner featuring barbecue, Bob Goodrich as the foreman, staff members as ranch hands, skits by the staff, an inspirational speaker (usually a guest preacher), and a budget presentation; although Bob insisted that no pledges were taken or discussed. It also usually featured Bob in some ridiculous fashion, such as "Curly" coming on stage in an MG sports car. The first one featured Rev. Martin Vance, Peruna, the Mustang Men (an SMU singing group), set by Gil Gilcrest of Tracy Locke and Milton Roby of Volks, and was repeated for four nights. The next year this was increased to five evenings, but in later years reduced to three. The year concluded with a presentation of "The Messiah" on two nights to 5,200 people.

More changes were seen in 1949. The Dickerson Chapel was completed and dedicated on March 13 (See **Appendix**

7, *The Dickerson Chapel*.) The long awaited air conditioning was turned on May 22, just in time for Annual Conference, which was held at First Methodist. Conference members also admired the completion of the refurbishing project.

The church hosted a dinner honoring the football coaches and the SMU team, which had won the Southwest Conference and the Cotton Bowl. Future leaders such as Johnnie Marie and Howard Grimes and Ralph Shannon joined the church. The budget was $109,594 plus Advance Specials of $20,800.

The increased choir activities necessitated the hiring of an assistant organist to join Margaret Terry. Elizabeth Soderstrom was named as the assistant. Glenn Johnson said, "Her versatility in playing the piano and bass fiddle and her happy, bright approach to the organ broadened the spectrum for presentations."[7] She remained as the assistant until Margaret Terry resigned in 1959. At that time she was named "Organist," the position she held until her retirement in 1994.

The major event of the year, however, was the first television broadcast of "The Messiah" by KRLD-TV. It was the first big church event to be televised by any Dallas station. The Dallas Plumbing Company sponsored the presentation as a Christmas gift to Dallas. Fred Florence, Chairman of Republic Bank, gave the printing of the programs, which were the full liturgy encased in beautiful red covers.[8] The church was packed to capacity on two nights and was joined by a television audience of many thousands.[9]

Television became an integral part of ministry at First Church. Early 1950 saw the launching of "The Pastor Calls," a TV program once a week at 9:00 P.M. and later after the 10:00 P.M. news. The first dramatic presentation was on February 9. The basic format of the program was "religious faith, represented by the Pastor meeting life's real problems."[10] It was the first such program to be presented

regularly by any church in the country. Johnnie Marie Grimes was the initial producer, Bob Goodrich the star, Eddie Hallack of the station the director. Writers included Thelma Goodrich, Joyce Sloan, Estelle Barber, Eric "Hammond" Coffman, Rev. Warren McSwain, the Associate Minister, and Johnnie Marie Grimes.

In the Spring of 1951, the invitation came to present a version of "The Pastor Calls" on the CBS network show, "The Circuit Rider." The entire group was taken to New York for this production.

In 1950 Dr. Goodrich was also chosen to preach a series of sermons on the "Protestant Hour," a national radio program. Many of these were later published in the books of sermons by Dr. Goodrich. He served as the guest preacher many times over the next years. Thelma recalls that he would take some of his vacation time to go to Atlanta and tape the thirteen sermons in a series. She would go along and they regarded this as recreation... "sorta like some people do golf."[11]

The Sunday School program under the leadership of Estelle Barber was growing. New young adult classes were formed almost every year. These included the Yale Griffis Class, the Double Ring Class, the Harmony Couples Class, and the Aldersgate Class which fell under the leadership of Howard Grimes, a new professor of Christian Education at Perkins, SMU, and his gifted wife, Johnnie Marie. This led to the need to create a Young Adult Division in 1951 under the supervision of Harold Vanberg, a young layman. Dr. John Bradfield served as chairman of the board 1949-50, followed by Dr. W. D. Jones, 1950-52.

The church bought the Brockles' home on Lakewood Boulevard for the parsonage in 1950 for $36,000. It was a needed improvement as well as a better accommodation for the Goodrich family and had a study off of the master bedroom, which Dr. Goodrich loved. The parsonage on Rawlins, in need of much repair, was sold.

The Day Care expanded to "all day" care in 1951. Mrs.

Roy Shields, the director, was conducting a school that was serving the growing needs of the church and city. Hobart Hillyard began serving a two-year ministry as the associate and Gus Browning served for a little over one year, also as an associate.

In 1952 Gid. J. Bryan began serving as an associate and continued for the next twenty years. Richard Fly was appointed as the youth minister for a short time.

Another memorable event of the year was the presentation of the portrait of Bob Goodrich on the anniversary of his fifth year by Count Mays, president of the Methodist Men, at their dinner on November 21. The distinguished picture hardly resembled the Bob Goodrich who came on stage the same year at Roundup in an MG, addressing himself as "Curly."

Bob preached a sermon in 1952 that resulted in First Church, Dallas becoming known as "The Church at the Crossroads." Other significant events occurred. Following the national network presentation of "The Pastor Calls" on CBS, Dr. Goodrich was asked to produce and star in twenty-six productions that were filmed on Kinescope and which aired nationally under the name "The Pastor." (Joyce Sloan, the talented local coordinator, went to New York to serve as network liasion.)

Bob Goodrich was becoming so widely known for his dramatic expertise that he was asked to create a special dramatic production as part of the Advance for Christ Crusade of The Methodist Church, for presentation at General Conference. This resulted in the production of a musical called "A Faith is Born," which premiered in Dallas under the sponsorship of all the Methodist churches, at the Fair Park Music Hall. The musical score was written by Glenn Johnson, the script by Johnnie Marie Grimes, the producer was Charles Meeker, the sets were created by Peter Wolf, and the star was William Shapard. The cast of over a hundred included local professional actors and the Centenary College choir and orchestra. After the premier in

Dallas, the sets were loaded and the entire cast boarded a train for San Francisco, where they were the highlight of the General Conference on April 30 and May 1.[12]

The third significant event of the year was the hiring of a new business manager, Laadan Smith, from Hutchinson, Kansas. On his first day at work in October, 1952, he had a penicillin reaction and wound up in the hospital. However, he missed very few days for the next thirty-four years, as Laadan became the "one to know where everything is and how to do it" ... "Why, it took four people to replace him," according to Frank Bacon, a former chairman of the Board and also chairman of the Board of Trustees.[13]

He served as the outreach person helping the poor and indigent who came to the church, he worked with Alcoholics Anonymous, and assisted Bob Goodrich in many ways, even driving him to meetings so that Bob could work on sermons.

Even after formal retirement in October, 1986, Laadan continued to work part-time for the church. Bishop Bevel Jones, guest preacher for the Boswell Lectures in 1989, referred to Laadan as "Mr. Everything." Laadan also distinguished himself as a diaconal minister and organizer of the Methodist Association of Church Business Administration, a group he served as president, and the National Association of Church Administrators.

The January, 1953 edition of *The Church School* cited the program at First Methodist, Dallas in an article entitled, "Some Great Church Schools in Methodism." It referred to the quality of the school and the work done in it, not necessarily the size, which at that time was fifth in attendance throughout Methodism. The Director of Christian Education, Estelle Barber, had been at First Church since Dr. Martin's pastorate, and had built a creditable program. There were many lay persons who helped, but G. A. McFarland, who served as Church School Superintendent, and Dennis Pickens, who served twenty-three years as Adult Superintendent, were among those who devoted countless

hours of work to help implement programs suggested under Goodrich's and Barber's leadership. According to Laadan Smith in an interview, Dr. Goodrich was such a keen programmer that he served as a catalyst to Estelle, and they "spun off ideas like popcorn."[14]

The Sunday night group time was one example of new educational ideas. There was a family supper offered at twenty-five cents, singing or entertainment, and then at least five presentations of either speakers or Bible studies, and children's activities followed by Evening Church services. Mrs. Barber had her picture on the cover of a national magazine called *The Church School* in 1954 and was described in the story as "among the most creative directors of Christian education in The Methodist Church."[15]

She went on to become the first and only woman, until the mid-seventies, to serve as President of the National Methodist Conference on Christian Education. She was a talented writer and poet. She composed many lyrics to music by Glenn Johnson, including "A Faith is Born" songs.

Staff additions included Calvin Froehner as Associate Minister from 1953-55 and William O. Smith as Youth Minister 1953-56, who created a recreational activity for junior and senior high youth, called Teen Town. Another important staff addition was the hiring of James Dillard to work full time in the kitchen. He moved into the house behind the church which was built over the power plant for the church. He later succeeded Herman Beck as Director of Food Service, and continued to put out good "First Church" food until his death.

Chautauqua presentation for the summer of 1954 included a revival of "A Faith is Born." The managing director of the State Fair Musicals, Charles Meeker, was again the producer and cast John Tynes, who was the male lead in the current production of "Wonderful Town."[16] Meeker was responsible for requesting the musical stars to appear on the Chautauqua programs every other week during the mid-part of the two week run. They frequently accepted and

often gave personal testimonies, according to Thelma Goodrich.

This included stars such as Jeanette McDonald and Gordon McRae in 1955, Alan Jones and Shirley Jones in 1956, Anna Maria Alberghetti and John Reardon in 1957. Bill Mann, an evangelistic singer whom Bob had met at the Quillian Center in Houston, made many recordings of hymns for Kurt Kaiser of "Word" records, and he became a part of the yearly Chautauqua program. Bill continued his association with Dr. Goodrich for many years by joining the staff and serving as Director of Lay Activities from 1958-60, and Director of Evangelical Music in 1960.

A Chautauqua presentation in August of 1954 was one of the first interracial programs sponsored in the city. First Church invited Fred Waring to come to Dallas and appear as conductor for the evening presentation. Waring conducted the combined choirs of First Methodist, Oak Lawn Methodist, St. Paul's Methodist, Boll Street AME, Bethel AME Churches and the Lincoln High School Choir (the last four being all-black choirs). Featured on the program was Roy Ringwald's "God's Trombones," a presentation of the words of the late Negro poet, James Weldon Johnson, and several Negro spirituals. Closed circuit television had been installed in the church's ground floor rooms, but at least 500 people were turned away for lack of room. The 2,500 seat church auditorium was filled beyond capacity less than ten minutes after the doors opened, two hours before concert time. An additional 1,200 watched the program on the closed circuit television.

A Master Plan Study was begun in 1954 under the chairmanship of Vernon D. Singleton, and was presented in 1955. The planning board included George Spurgin, Chairman of the Board of Stewards, and many other dedicated laity such as Lynn Northrup, Gordon Yeargan, Bill Estes, John Rudin, Mrs. David Coffman, Raymond Klein, John Bradfield, Mrs. G. A. McFarland, Mrs. I. C. Hartman,

Terrell Harper, D. A. Lacy, Layton Bailey, Sidney Graves, Sid Terry and numerous others serving on committees.

The recommendations were widespread to include budget and finance, additional music and space needs, radio and television projections, laymen's work, which included the recommendation to allow wives of members of the Board of Stewards to be eligible to attend the regular meeting of the official board, acquisition of a church-owned camp, build a sound booth in the sanctuary, tape record all of the pastor's sermons, kitchen and food service upgrades, and of course, parking recommendations. One of the specific recommendations in "Ministry to Others" called for a new church in West Dallas with an educational building and the establishment of a health clinic in that area.[17]

By the time the report was printed and given, First Methodist had assumed the sponsorship of Westerfeld Chapel, which was started by Oak Lawn Methodist Church as a mission project. Claudie J. McLeod was appointed the pastor in June and served for the next three years. Westerfeld became the project of numerous Church School classes and individuals who contributed food, clothing, time, materials, service in painting and fixing up, and teaching. Walter Underwood, who had been appointed as the new Associate Minister in June, 1955, and who served until September, 1962, talked about Westerfeld in an interview in 1987.

> *It was altruistic. I was here when it started and they came to us with this need, the Board of Missions or something. In his typical creative way, Dr. Goodrich got the notion of the church getting involved in the revitalization of the church out there. We couldn't get those people to come to our church so we decided to go out there. We employed a young minister, Claudie McLeod was his name, to be the pastor. He was on our staff. He came to staff meeting every week, and in turn we put all our people out there. If he wanted a youth program, he just had to pick up the phone and*

call. Our entire staff was ordered to be at his disposal and service. Bob had a dream, we all had a dream, that if we could provide the training and leadership training, the education, etc., that we could really revitalize it and make an impact out there. In some ways we succeeded. In many ways we failed, and now in this particular day, they would consider that to be totally unacceptable, patronizing, and you couldn't even try it in our day. It was a noble experiment, but it didn't work.[18]

(See **Appendix 8, *Westerfeld Memorial Methodist Church*.**)

Dr. Walter Underwood was a very beloved Associate Minister. He went on to be pastor of First Church, Wichita Falls; First Church, Ft. Worth; and St. Luke's, Houston, before being elected a bishop in 1984. Dr. Goodrich had enough confidence in Underwood's preaching ability to give him the evening service frequently. Walter recalled that First Church, Dallas was the "only democratic church in town. . . you've got the very rich, the very poor, the very brilliant, the mentally retarded — and in every area — all of those." "The mission of the church is unique in the sense that it has always reached out to the whole city in a ministry."[19]

In 1956 Bob Goodrich was elected to chair the Board of Evangelism for the North Texas Conference of The Methodist Church. He served in this capacity for the next quadrennium. He was recognized as the leader in ways to reach people — television, Chautauqua, Special Christmas season which featured "The Messiah," nativity scenes on the lawn for downtown Dallas, day care, an outstanding educational program both Sunday morning and evening, and exceptional preaching.

For example, a typical Sunday evening this year included presentations by Dr. Albert C. Outler and Dr. H. Neill McFarland, a drama workshop which became the Crossroads Players, and a Bible study. This same year the ministerial

staff was expanded to include Ron Morris as a Youth Minister, along with Underwood, Bryan, Gerald McCollon, Bob Noever, and W. F. Strickland.

Ron had been an all-Southwest Conference basketball player and became a "Pied Piper" to the youth while he attended Perkins School of Theology and for two years of appointments. He was very active in the Christian Athlete circuit. He organized, under Goodrich's leadership, the Saturday Night for Christ, which were youth revivals. They were attended by large crowds for the years Ron was the youth minister.

Another activity that was highlighted in the church paper was the annual children's party at Marsalis Park Zoo. Mr. and Mrs. Ray Stinnett hosted all children and their families for an afternoon of free rides and cold drinks. For over ten years, from 1948 until the amusement park was replaced in 1959, this was considered a tradition.

Parts of the Master Plan were also being implemented. One of note is that wives began attending Stewards meeting. However, there is no use of the word "spouse" to indicate female members of the board, although there were a few. Another was the work in mission. Westerfeld was getting a new sanctuary with the help of Church Extension and the First Church congregation. It was formally dedicated on January 6, 1957.

Lawson Goggins served as chairman of the Board of Stewards from 1956-58 and Gordon Yeargan became board chairman from 1958-60. Mr. Yeargan, as president of Trinity Universal Insurance, which owned the building across Harwood from First Church, was responsible for the church using rooms in the 1952 addition to the Trinity Universal building for the growing Church School classes. During the years 1957-1959 First Church, Dallas held a contest with First Church, Ft. Worth on attendance and membership. The all-time Church School attendance record was set by Dallas with 2,250 attending on April 12, 1959.

According to Margaret Terry, the organ was rebuilt in

1957-58. This note was on the church bulletin of May 8, 1958:

> *The Owens Memorial Organ in our sanctuary, which has recently been rebuilt by the Charles McManis Company in Kansas City, is one of the largest instruments in the Southwest and the largest in the city, having 64 ranks and 2790 pipes. We have added to the original organ seven new stops on the manuals, and three new pedal stops. These additions have served to enhance the original richness of sound and to increase the brilliance of the instrument. The organ, which is a Pilcher, was installed in 1926, a gift from Mr. and Mrs. Tom Owens, in memory of Mr. Owens' parents, Mr. and Mrs. George Owens.*[20]

This organ accompanied many outstanding musical presentations including a pageant which was presented for the recognition service of Greater Dallas Council of Churches on October 27 and the Christmas time presentations of both the "Messiah" and the one-act opera "Amahl and the Night Visitors."

Early in the spring, Glenn Johnson directed the Children's Crusade, a presentation that brought huge crowds on two different Sundays. However, in 1958, the music department received a jolt when Glenn Johnson resigned after Easter Sunday to go to Lover's Lane Methodist Church. Perhaps it was "burn out," perhaps because Glenn "felt the Methodist system was concerned with materialism rather than mission and evangelism." — Years later, Glenn said: "My home church is First Church and will always be. Bob Goodrich provided what I had searched for. Also the people — particularly the choir."[21]

Margaret Terry was appointed as the interim director and the choir continued to flourish. Paul Velluci was the guest conductor for "The Invisible Fire," a major oratorio. In 1959, Fred May became the Music Director. The outstanding choral works included the "Messiah," "Samson and Delilah,"

"Requiem," and a special presentation for Reformation Sunday.

Alton Vaughan was appointed to First Church as the Westerfeld pastor in 1958 and served until 1966. During his tenure the composition of the church changed racially. Blacks were moving into the Project housing and whites were moving out. Rev. Vaughan recalls that one day a greeter asked him, "Preacher, what if some Negroes want to come in?" Remember that the mid-60's were the time of President Lyndon Johnson's "Great Society." Rev. Vaughan spoke from his moral imperative, "Let them come in." — and they did.

Edwin A. Hunter served First Church for two years as an Associate from June, 1959 to May, 1961. First Church began sponsoring Mr. and Mrs. Jim Decker as missionaries in the Belgian Congo in June, 1953 and continued to do so until January, 1962 when they returned to the states. The church also began sponsoring Scotty Houghton in South America in December, 1959, and continued until July, 1963.

The stewardship budget had grown to keep up with the expanded programs. Under Dr. Goodrich's leadership First Church had a good record of paying all apportionments. The 1959 budget was $359,078 and followed the tradition of the last three years of being subscribed by the New Year's Eve Watchnight Service.

Dr. Goodrich was concluding on a high note the first half of what turned out to be over a quarter century of leadership as Senior Minister. He faced the sixties with the backing of a strong staff, able associate ministers, and a loyal congregation. He had developed a routine in staff meetings that started at noon on Monday with the entire staff. He received input from the custodians and secretaries and went over the schedule. He was a meticulous organizer, often setting up a room himself to make sure it would produce the best group dynamics. As the secretaries would return to work, he would continue to plan with Estelle Barber, Laadan Smith, and the Associates. By the end of the fifties, the staff

had added another planning meeting which included some laity such as Dr. George Boswell. All in all Bob Goodrich had a strong team working.

He had weathered the storm on issues in the early fifties regarding The Methodist Church and the World Council of Churches, survived the strong criticism in this regard of Lynn Landrum, a dedicated member and editor of *The Dallas Morning News*, and made history by receiving into membership some 377 new members on Decision Day of 1960. But other issues, such as racial issues, divisive political issues, and a future war involvement were to make the sixties a decade of challenges.

Chapter 11

Keeping the Glitter

1960 – 1972

HISTORY

As human beings, we all know that the climb to the top is exciting, challenging, and marvelously rewarding, especially when new heights have been reached and the feats have been widely heralded. But the day-to-day and year-to-year tedious struggle to retain the gains and assimilate the growth, to "keep the glitter" on all the shiny new things that were created, against new and sometimes difficult circumstances, often is a still greater challenge.

By 1960 Bob Goodrich had preached thousands of sermons, produced 400 television programs, and had been featured on national radio networks. First Church had established Chautauqua, the Great Preacher Series, the fabulous Roundups, presented innumerable oratorios, and one major pageant. (See **Robert E. Goodrich, Jr.** at the end of this chapter.)

First Church, Dallas was recognized as one of the truly great churches in all of Methodism, with perhaps the most dynamic, innovative preacher of his time. Now they had their next great test. How would they handle maturity, and the major struggles the country would suffer? Could they maintain the pace this ingenious pastor had set for them?

In thirty-five years only one major change had been made to the original church plant, when in 1952 the outdoor patio at the south of the building was enclosed. New office space had been built in that area, as well as a large patio-type meeting room with a tiny kitchenette.

The membership of the church and Sunday School had more than doubled since the construction of the building, as had the city population. The need for additional property for parking and building expansion, and for additional space for new classes and a busy church program, was acute. The Chancel Choir had no rehearsal room, no storage facilities, and inadequate robing rooms.

The plumbing, heating, and electrical systems were now thirty-five years old, and subject to constant breakdowns, costing thousands of dollars each year. An expansion project

had been delayed because of the need for additional property. In 1960 a way opened for the church to obtain the needed property.

At the January, 1960, meeting of the Official Board, announcement was made of gifts to the church in memory of Mrs. Dolly Northrup, by her husband, Len Northrup. One gift provided for the purchase of approximately 874 square feet of property adjoining the church parking lot, from the Trinity Universal Insurance Company. This property was appraised at between eight and ten thousand dollars, but in consideration of the church and the purpose for which it would be used, Trinity approved the sale at the nominal figure of $3,500.

A second gift of $1,500 provided for the Dolly Northrup First Aid Room, and a third gift of $3,000 created the Dolly Northrup Endowed Scholarship for Nurses. Later the Board of Trustees was able to purchase land on the east side of San Jacinto from Security National Insurance Co., a subsidiary of Trinity, following which a trade was effected, giving Trinity the land next to their building, and the church acquired the rest of the land behind it, from Trinity. This transaction cost the church approximately $300,000.

In October, 1960 the Expansion Fund providing for a building addition to the church was announced in conjunction with plans for the Annual Stewardship Budget campaign for 1961. The goal of the 1961 Stewardship Budget was $448,126. The Expansion Fund goal was $550,000, which included the retirement of indebtedness of $50,000.[1] In the pledge campaign, one card was used for members to indicate both their pledge to the 1961 Stewardship Budget and the investment in the Expansion Program.

The speaker for the 1961 Stewardship Campaign was Dr. Pierce Harris, pastor of Peachtree Methodist Church in Atlanta, Georgia. Following is a letter that he wrote to *The Atlanta Journal* during his stay in Dallas. It was published in that paper, and later reprinted in *The Texas Methodist* edition of Friday, December 16, 1960.

If I were out here just on a pleasure trip to see friends and play a little golf, I wouldn't even mention it. But since I am out here to speak at the Budget and Expansion dinners of the First Methodist Church for five nights, and since so many other downtown churches are standing equally at the crossroads — hoping to hold their lamps high against the lighted skyline of their own crowded corners — I want to describe this situation in detail. It might mean a lot to many.

The First Methodist Church, Dallas, has done a daring thing. It has borrowed $850,000 with which it intends to establish itself in the heart of this fabulous city for the next fifty years.

Every denomination needs a great downtown church. Atlanta is fortunate. It has seven great downtown churches of which my own church is one. They have no intentions of retreating to the suburbs. They fully intend to stand their ground against the skyscraper invasion and when the smoke has cleared away, they intend to be found there — their spires and towers outlined against the smoky skyline of downtown Atlanta.

Therefore, what is happening here in Dallas, Texas, should be an encouragement and inspiration to them all.

Dr. Robert Goodrich is the pastor of this great church. His books are widely read and his latest book, Reach for the Sky, is a sellout all across the country. His pulpit appearance in any part of the nation guarantees overflow crowds. But his finest work is with and among his own people who know and love him most.

His inspired leadership had led his people to believe that there is a great place in the heart of a

city for a church — a church that loves the Lord and wishes to serve his people. Against that background, these daring Texans have undertaken a magnificent thing. For instance:

They are spending $250,000 just to refurnish and make new the church built in 1925. Some churches don't dare to venture that much, even to build new buildings.

They have already spent $300,000 to buy adjoining property. Unless a downtown church wants to be choked to death by encroaching business, it had better get hold of some adjoining land ... and do it now!

On that new land they are going to put a new building that will cost them $499,000 more. But what a venture! It tells every person that passes that they are open for business and "there is a place for you."

On top of all this, they are raising an annual budget of close to $450,000 more. Imagine that! A Methodist Church with no members who are really rich, undertaking a task that calls for a million dollars in a single year. But they are undertaking it, and after being with them for a few days, I am sold on the fact that they can do it — and will do it.

In every Southern city I know, and I know them all, the same fight is being waged to keep the flag of the Cross flying high in the city's center. First Methodist, Dallas, should be an inspiration to them all. I know it is to me and mine. If Dallas can do it, others can, too. And that goes for any church that stands along the crowded sidewalks of any downtown city.

A new building was to be constructed attached to the original building on the south side. Plans were for a brick three-story structure with a foundation to support at least eight floors, in case future expansion was ever needed. Also included was expansion of the basement for a larger kitchen, and a Theater-in-the-Round. The first, second, and third floors would provide a large meeting and multi-purpose area called "Crossroads Center," a choir rehearsal room and storage area, several class rooms, and a small Meditation Chapel.

There was also to be a completely new heating and air-conditioning system, so that heating and cooling could be done simultaneously in different parts of the building, depending on need. A complete renovation of the original building included elevators to serve all floors, a modern lighting system for the sanctuary, and replacement of most of the original wiring.

Dr. W. D. Jones was Honorary Chairman of the campaign, and Frank Bacon the General Chairman. Mr. Bacon was assisted by Raymond Klein and Sidney G. Terry, Associate General Chairmen.

As the pledge drive neared conclusion, it became apparent that the Expansion Fund would fall short of its goal. Some of the specifications in the building plans would have to be eliminated. Although a completely new heating and air conditioning system was being built, including new boilers, it was decided that a "luxury" feature of the system would have to be pared. Laadan Smith, the business manager, relates that with sinking heart he realized that his dream, the ability to heat and cool different areas at the same time, was to be eliminated. It took only one swift pencil stroke. The saving was about $100,000.

The fourth level of the new building was another place where a considerable sum could be saved, but the appearance of the front of the structure on Harwood Street would have been spoiled if the entire floor were to be eliminated. It was decided to keep the face of the building

as it was designed, and complete only a small room at the front of the fourth floor. The space behind it was not to be completed.

In the meantime, the busy program of the church continued, reflecting Dr. Goodrich's continuing mission to make the church have an impact on the city by continuing to look for ways it could serve people.

Dr. Robert E. Elliott, Associate Professor of Perkins School of Theology, was named as Director of the Personal Problem Clinic in February, 1960. The clinic had been created to handle the increased number of calls on the ministers that required psychotherapeutic counseling. A group of professional persons from medicine, psychiatry, law, banking, and other areas had agreed to serve in consultative and referral capacities. From these resources the clinic was able to offer help of a professional level to members of both the church and the community.

The strength of the Sunday School classes continued to be the adhesive factor which bonded together all the different elements and groups within First Methodist, Dallas. Estelle Blanton Barber, Director of Christian Education, continued to provide the creativity and guiding force which kept the classes moving and growing.

Bishop Ben Oliphint, in commenting on the years he spent as pastor of First Church during the seventies, said, "First Church was a caring fellowship and it was organized around Sunday School classes. No one really understands First Church unless they see that. . . First Church is those caring groups that were sustained and maintained by Estelle through the years with officers, duties, training, with recognition — that's largely an unsung, not understood aspect of First Church."

He went on to comment that as a result of good training of the adults in the thirty-one adult classes, the youth classes and children's classes were also well organized.[2]

An example of an active class continually changing and growing is the Norrell Class, organized in the thirties, named

for its teacher of many years, M. J. Norrell. It had strong leadership in its early years, the group became a family in itself, and as members moved away, their places were taken by new members who were attracted to the warm, caring, accepting atmosphere of the group. This class had both single and married people, and is still an active group.

Likewise, the Aldersgate Class, organized in the fifties, sponsored and taught by Dr. and Mrs. Howard Grimes, is today still growing, and has some of the organizing members still active. Howard and Johnny Marie Grimes challenged the thinking of this group, shepherded them through heartaches as well as joys, and were, in turn, nurtured through their own joys and heartaches. This class presently has over a hundred members.

Both of these classes established certain traditions, yearly activities, special entertainments and fun times, and have also had spiritual guidance and instruction. Many of the leaders of the church have come from these classes. It would be difficult to find any officer of the church who is not an active member of a Sunday School class.

Although there are many in Christian Education circles who look down on attendance goals and campaigns, they were never looked down on at First Methodist. There were usually at least two attendance contest functions a year, either between classes, or between the entire Church School of First Methodist and another Methodist Church in the North Texas area.

In March, 1960 First Methodist Church School challenged the Sunday School of Lubbock's First Methodist to an attendance contest covering ten weeks. On the first Sunday of the contest, the pastor of the Lubbock Church, Dr. Ches Lovern, and Dr. Goodrich, exchanged pulpits for the day. The church paper published attendance records each week, and both churches were "neck and neck" down the home stretch. At the end of the ten weeks, Mrs. Barber claimed victory for the Dallas Church, although exact figures were never published. However, the ultimate goal of getting

people coming to Sunday School was accomplished. Attendance had increased steadily for both churches, from approximately 1,400 on the first Sunday, to nearly 1,900 when the contest concluded. Similar contests were held every few years, usually with First Methodist Church at Fort Worth.

No history of the "Goodrich years" would be complete without including mention of the personal artistic talents of both Bob and Thelma — music and painting — and how their interests in the arts were reflected in the program of the church.

For several years, part of the observance of Easter was the April Festival of the Arts and the Christian Faith. The life of Jesus and the Christian message were carried in film, drama, art, music, and on one occasion a sermon took its theme from a religious sculpture.

During October church members were invited to enter their own artistic endeavors in a Festival of Arts and Crafts. All kinds of arts and crafts were displayed, including painting, sculpture, ceramics, textiles, toys, decoupage, jams and jellies, and Christmas decorations.

Bob and Thelma Goodrich were keenly interested in a high standard of music performance. They read *The New York Times* sections on Theatre and Music regularly, and from this reading came ideas for "Southwest Premier" performances of contemporary religious works. This kept the Chancel Choir challenged and attracted professional caliber musicians as faithful choir members.

The dramatic arts also had a place at First Church, even though there really was not yet an ideal place to present performances. Arrangements were made with Miss Milburn Meeker to direct dramatic productions, which were presented under the name of the The Crossroads Players in the "First Methodist Church Arena Theater." The players were a nucleus of church members augmented with amateur and semi-professional players in the city. The theater was formed in a ground floor room with bleachers set up to form

a semblance of theater-in-the-round, with the actors on the floor level. Productions over several years included "The White Sheep of the Family," "The Cat and the Canary," and "Arsenic and Old Lace," as well as "The Vigil" and other religious dramas. This group, especially, was looking forward to the completion of the building addition to have a real theater in which to perform.

The sixties saw a continuation of the full Sunday evening schedules from September through May. Although the order might change from year to year, there was always a buffet supper for the entire family at a nominal cost, a worship service, children's groups, and adult study opportunities. The evening was truly a family event, with something of interest to every age group.

It was not practical to offer children's choirs after school during the week as in neighborhood churches, because of distance and travel at peak traffic times, so choir rehearsals were held Sunday evenings. Interests of choir parents were considered in selection of adult study opportunities, so they would have opportunity for study and growth at the same time.

The study groups were the responsibility of Estelle Barber. She was careful to choose a variety of subjects to offer each Sunday so there would be something of interest to people of the many interests and ages found in a downtown congregation. Mrs. Barber devoted her usual thorough research and meticulous attention to preparation and detail for each Sunday. She had a wide acquaintance in the Dallas community, and was so well thought of that she could persuade almost anyone she wanted to come to First Church to present a study, and many times without an honorarium. She lined up speakers months ahead, checked with them as their speaking dates approached, and called them a day or two before their appearance as a final assurance they would appear. As a result, she hardly ever had a "no show."

Study group subjects included Bible studies, book

reviews, current social issues, ethics, and series such as "Trends in Current Theological Thought." Dr. Benjamin Petty and Dr. Lamar Cooper, both professors in the Perkins School of Theology, taught Bible studies for many years.

One example of a study based on a current civic and societal problem was presented by Dr. Zan Holmes, who spoke on "The Purpose and Work of the Human Relations Committee." He was a member of that committee of Dallas citizens who had been appointed to examine human relations problems in the city of Dallas and make recommendations to bring about better relations between racial and ethnic groups.

The Sunday evening worship service always featured a choir, special music by soloists or ensembles, singing from a revival songbook, sermon, and the Altar Time of Prayer. This latter time became very special to those who attended regularly. The invitation was given for all to come to the altar and kneel for a personal prayer time, with sanctuary lights dimmed and the organ playing softly. No one was hurried, and lights came up only when the altar was cleared. Many there were who could testify to personal insight, to healing, and to better understanding and acceptance of God's way through these altar prayer times.

Sometimes the congregation was invited to express preference for sermon subjects, as with a series in 1960. Choices from which the congregation could choose included: "Why Does God Allow Suffering and Tragedy?" "How Will We Be Judged?" "Is there Really a Heaven and a Hell?" "How Can I Become a Better Christian?" and "How Can I Know That I Am Saved?" Preaching of this series was shared by Dr. Goodrich and Rev. Underwood.

A 7:30 A.M. service was also added to the Sunday schedule in 1960. This was called a "Come as you are" service, for those who had to work on Sunday, or had other activities which made it difficult, if not impossible, to attend one of the other worship services. The new service was a half-hour in length, in Dickerson Chapel.

In the Fall of 1960 the Official Board voted to enter into an intensive membership campaign, which began with a telephone canvas of the city of Dallas. Headed by Howard Barrar, Campaign Chairman, hundreds of members surveyed neighborhoods and apartment areas, finding people who had no church affiliation, making cultivation visits, writing letters, and carrying out other administrative tasks involved in such an extensive effort. One woman confessed to wearing out the dial on her phone as she worked her way through the phone book pages assigned to her. Finally, one thousand of the most likely prospects received personal visits. Out of those visits and further cultivation efforts, 377 new members were brought into the membership of the church at a Sunday morning service on September 25, 1960.[3]

A follow-up study in March of the next year showed that only forty-three of the original group were not attending the morning worship service regularly, while the other 334 had become actively a part of the church.

Activities for a large youth department continued under the dynamic leadership of Ron Morris. A week at Prude Ranch and the Mystery Ramble became traditional summer events. Prude Ranch is a working West Texas ranch in the Davis Mountains owned and operated by the John Robert Prude family. Ranching had been expanded to include camp sessions for various groups of children and youth. The Dallas First Church group's visit was timed to coincide with the Bloy's Cowboy Camp Meeting in the Davis Mountains during the week when Dr. Goodrich preached. The First Church youth attended a service and ate in the Methodist dining room. The week traditionally ended with a rodeo in which each camper rode his or her horse of the week and competed in rodeo contests.

The mystery of the Mystery Ramble centered around the destination of the trip, which was not revealed until after departure. The trip usually included a visit to a Methodist organization of special interest, as well as a place for recreation and sightseeing. One woman, a member of the

church now grown and with her own teenage son embarking on a Mystery Ramble, recalled how, in her youth on such a trip, they spent a night out on the mountains near Cloudcroft, New Mexico, where it gets very cold at night. Wrapped in sleeping bags, they huddled in groups around bonfires, and during the night the counselors circled periodically from one group to another to check on their charges and keep the fires going. "I knew that was the end of my life," she recalls with amusement and nostalgia. "I was sure that in the morning they would find me curled up in a little ball, frozen to death."

"Saturday Night for Christ" continued to be a major activity during one summer month. Youth groups all over the city were invited to this series of Sunday evening programs, which offered witnessing by well-known athletes and other public figures, hymn singing, music by youth choirs, and motivating sermons. Every chair in the dining room was filled every night.

Several staff changes took place in 1962. During the early part of the year Fred Mayer, Director of the Chancel Choir, announced his decision to leave First Church to return to teaching. He was accepting a position as Dean of the School of Music at Oklahoma City University. He had come to First Church just three years earlier from a similar position at Friends University in Wichita, Kansas. Once again Margaret Terry became the Interim Director of Music, beginning in June.

Under Dr. Mayer's term at First Church the Chancel Choir had performed Bach's "Christmas Oratorio" with the Dallas Symphony Orchestra. Other performances included the Premier Southwest performance of "Twentieth Century Folk Mass" by Geoffrey Beaumont, Mendelssohn's "St. Paul," "The Peaceable Kingdom" by Randall Thompson, and Brahms' "Requiem."

A few months later a new Director of Music was found in the person of Robert T. Wortley, who came from El Paso, Texas, where he had held the position of Director of Music

at Grace Methodist Church. Bob began his work at First Church by attending the annual Choir Camp with his wife, Jean, and their children, Gary, Tom, and Kathy. They were introduced to the congregation on the second Sunday of September.

Rev. Forest Dudley, retired from the Texas Conference, was announced as a part-time staff member in the Fall of 1962. He had been helping in many ways as a volunteer, and holding services for the retirees living at the Ambassador Hotel. He and his wife, Vivian, had attended many of E. Stanley Jones' Ashrams in India, and for the Fall opening of Sunday Evening Group Time he showed films and told of their experiences in the Ashrams. Rev. Dudley continued to minister until his death more than twenty years later at age ninety-one.

Another major change occurred in the church staff with the announcement that Walter L. Underwood had been appointed the pastor of Waples Memorial Methodist Church in Denison, Texas. The First Methodist Church paper had this to say about Walter and his years at First Church:

> *He was in his eighth year as one of the ministers of First Church, having come to Dallas in the summer of 1953 from McKenzie, Tennessee...In announcing Walter's leaving, Dr. Goodrich commented that "Mr. Underwood has had an uncommon understanding of both the distinctive problems and opportunities of the central downtown church in the big cities such as Dallas."*[4]

The Associate position was filled in October of that year with the arrival of the Rev. Harold A. Raines, Jr., with his wife, Nancy, and their children, Jimmy, Steve, Gayle, and David. Rev. Raines had been pastor of The First Methodist Church in Claxton, Georgia for four years. He served as Associate Minister until 1968.

The memory of the death of President John F. Kennedy in Dallas in 1963 is of special poignancy to many First

Church members because the events of the day of the assassination and the weekend following were so entwined in their church life.

The presidential parade was to come by the church on Harwood Street. Staff members watched as Secret Service people checked the street and adjoining buildings for possible sites where an assassin could be concealed. Some of the families came to the church to watch the parade, and were caught up in the excitement, watching the handsome presidential couple ride by, waving to them and the many other dignitaries.

Let Dr. Goodrich take the story from there, as he began his sermon two days later, Sunday morning, November 24:

> *I have put aside the message scheduled and prepared for this hour. You will understand I simply speak in personal terms.*
>
> *A few minutes before twelve noon on Friday I went outside the Church on Harwood Street. The presidential party was expected to pass our way at about that time. I was amazed at the thousands of persons who lined both sides of the street even this far from the center of the city, waiting for a glimpse of the President and the First Lady, the Governor of our State, and other dignitaries. And I was grateful, for after all, it would be a wonderful day of welcome and tribute. Dallas would redeem some of its name and image before the world.*
>
> *All of our ministers, secretaries and other members of the staff were on hand, for a special luncheon had been called in last minute preparation for this Sunday— our Day of Dedication. About 12:15 the cheers from up the street let us know that the motorcade was approaching. In a moment the President's car was before us; the First Lady's famous smile, the President's warm greeting.*

There was no portent of the tragedy which waited a few minutes and a few blocks ahead.

After the last car had passed, we went to the dining room. We had just been served our lunch when word came that the President and the Governor had been shot. Like the rest of the city and the nation, we could not believe it. Radios were secured and in a few moments we realized that it was true. Then came those anxious minutes of waiting for news from Parkland Hospital.

Already persons were coming from the street into the Dickerson Chapel to pray. One by one we joined them there. How natural to go to our knees in a place of prayer at such a time.

Then came the fearful word: "The President was dead."

As the city emptied out and people started home on that Friday, it was eerie to walk through the downtown streets, now deserted of both people and traffic.

The Sunday service drew to a close. Wes Baggett (a First Church layman) gave his impression of that Sunday:

I was twelve, and the thing I remember most was that even though it was November, it was a gorgeous day. There seemed to be more people in church that day than usual. I was sitting in the balcony with my friends. Bob Goodrich gave the sermon. There was tension in the air. I don't remember a word he said, but I remember the effect. It was so quiet — almost deathly quiet. There was no movement. Just as the service was nearly over, someone came to the platform and gave Harold Raines a message. I can still remember the exact words he told the congregation. 'We have just been informed by the Dallas Police Department that Lee Harvey Oswald

has just been shot at City Hall. The Dallas Police have asked us to ask you to leave the downtown area as quickly as possible." Those words really scared me — to have the police tell us to leave! I realized later that I had heard the ambulance earlier. In fact, we were used to having lots of sirens go down Harwood during worship services. That must have been the ambulance that took Oswald to Parkland. I went down to the sanctuary to meet my parents. People were sitting in the sanctuary crying, and that really scared me. I was only twelve years old, and I wondered why they were crying for Lee Harvey Oswald.

My next memory was that we went out the Harwood Street doors. I looked up at my Dad, and he was looking up at the top of the building and all around, and other people were doing that, too. It left an impression with me forever — to have grown-ups scared was very frightening, especially my Dad! It made such a deep impression on me. I will never forget it as long as I live!

The next day there were hourly prayer services held in Dickerson Chapel as people from all over the city sought help in dealing with their grief, prayed for the Kennedy family, for our country, and for themselves.

On the second anniversary of the assassination, Dr. Goodrich preached a sermon entitled, "The Day the President Was Killed." He recounted the events of the day and his own involvements, and then raised the question of how we explain pain and evil. He asserted that while we cannot explain evil, we can have faith that overcomes it. Space prevents more complete review of the sermon, except to note that the conclusion confirmed that in the depths of our human despair, the love of God can reach even deeper.

This sermon was issued as an LP recording in the Great Sermons Series of Word, Inc., of Waco, Texas.

In the same year, 1963, the Neighborhood Group Fellowships were renewed with Margaret Terry as the Director of Membership Activities. There were four meetings that year. A special radio program was broadcast on radio station WRR by Dr. Goodrich and other staff members to the neighborhood groups, which were all meeting in homes at the same hour. The group fellowships were promoted as one way to "know your neighbors who are also members of your church." One group in Oak Cliff had such a good time together that they continued to meet and fellowship with one another for several months after the sponsored functions were concluded.

In the meantime, ground-breaking ceremonies for the educational building addition had been held on February 4, 1962. The building had been completed and was ready for a glorious Week of Dedication during Holy Week, March 23-28, 1964. *The Times-Herald Sunday Magazine* of that week featured the opening of the building with color pictures and descriptions of the many art works included in the new structure, calling it "a dramatic new concept in the display of religious art."

The two-story glass entrance on Harwood Street was named "Portals of Inspiration." Just inside the high, glass entrance hung a huge art form of colored glass, suspended and lighted so as to be visible from the street. It was created by Cecil Casebier as a semi-abstract expression of the ministry of the church at the heart of the city.

On the wall to the left of the entrance was a mosaic over thirty-feet high of thousands of pieces of Italian glass, depicting Christ as He beheld the city. Rather than Jerusalem, He is looking over a modern city with the shape of Dallas buildings. This piece was also created by Casebier.

A sculptured metal fountain rising from a small pool with water trickling down was on the right side of the entrance. This "Fountain of Living Water" was created by artist Merritt Yearsley.

Walking up the stairs to the next level brought one to

Gallery Hall, a wide corridor the length of the new addition. The walls were prepared so that art displays could be hung on the walls, and changed frequently. The plan was for the gallery to be left open so that anyone would be welcome to walk in and view the exhibits. In 1973 the gallery was named "Goodrich Gallery" in honor of Bob and Thelma Goodrich.

Other new features were a small Meditation Room on the first floor, a large multi-purpose room for receptions and meetings called "Crossroads Center," the "Margaret Hughston Terry Choir Rehearsal Room," and several classrooms.

The Gallery Hall exhibit during the Dedication Week was an exhibit of contemporary religious art by Jim McLean of LaGrange, Georgia.

That week also saw the first performance in the new Theater-in-the-Round. The Crossroads Players presented "The Vigil" by Ladislas Fordor, a drama with the setting of a courtroom trial. On trial is the gardener who was charged with stealing the body of Jesus from the tomb.

Musical arts were also featured during the week, including the presentation of Brahms' "Requiem" by the Chancel Choir under the direction of Robert Wortley.

Many special features in the education addition were made possible by the special gifts of other members of the church.

The dedications of various features and special areas of the new addition included the following:

PORTALS OF INSPIRATION, in memory of Clarence L. Dickerson by Mary S. Dickerson

THE CHAPEL GARDEN, in honor of Mrs. Mary S. Dickerson

THE FOUNTAIN OF LIVING WATER, in memory of Mr. and Mrs. William Carroll Handly, parents of Sadie Rose and Handly Scott by Sadie Rose and George C. Scott

"AND HE BEHELD THE CITY..." mosiac in memory of Dr. and Mrs. Harry C. Withers

THE CROSS AT THE CROSSROADS, in memory of Carrie Blaylock Jones by her husband, Dr. W. D. Jones

THE ROTUNDA in memory of Rev. and Mrs. W. D. Bradfield by Dr. John L. Bradfield

THE MEDITATION ROOM in honor of Dr. Robert E. Goodrich, Jr. by the staff of First Methodist Church, 1960

MEDITATION ROOM WINDOW in memory of Ellen Henderson by Dr. and Mrs. H. C. Henderson, Jr., and Cynthia

CROSSROADS CENTER KITCHENETTE presented by the Landrum Class

SECOND FLOOR KITCHENETTE presented by Mr. and Mr. D.P. Jones

HURST AIR-CONDITIONING SYSTEM for Aldersgate Classroom in memory of Mr. Sydney C. Hurst

FRIENDSHIP HEARTH in honor of our parents Mr. and Mrs. George M. Boswell by Dr. and Mrs. George M. Boswell, Jr. and Mr. and Mrs. R. Warren Fuller

INTERIOR DECORATION dedicated to the glory of God and in memory of Mr. and Mrs. Charles A. Williams parents of Roger M. Williams

GOODRICH GALLERY in honor of Bishop and Mrs. Robert E. Goodrich, Jr. 1973

MARGARET HUGHSTON TERRY CHANCEL CHOIR ROOM so named in her honor by members of the Chancel Choir of First Methodist Church May 26, 1963

TACKETT MEMORIAL CHOIR LIBRARY dedicated in loving memory to their Mother, Father, Sisters and Brother by Belle Tackett and Hope Tackett 1963

PORTABLE ALTAR AND WORSHIP CENTER in memory of Adolphus Werry and Vernon Singleton by Mr. and Mrs. Frank E. Bacon

NURSERY I in honor of their teachers Ed and Janice Onstott by the Double Ring Class

NURSERY II in honor of her four grandchildren Stephen Ray Leavell, Donald Alan Leavell, Annell Leavell, William Wyatt Leavell by Mrs. Annie Belle Leavell

NURSERY III in memory of their baby, Nancy Jo by the William F. Nicol Family

NURSERY IV in memory and honor of their teachers by the Norrell Class

CENTRAL SOUND SYSTEM in memory of their parents Mr. and Mrs. C. C. Shelton and Mr. and Mrs. R. J. Murrell by Mr. and Mrs. H. K. Shelton

BOOK OF MEMORY AND DISPLAY CASE by Rev. Gid. J. Bryan

Locked in the memory of everyone who has grown up in a church is at least one childhood experience of a special program or performance. Every now and then something reminds one of that special event, and it is brought out to reminisce over. Such was the presentation in December, 1964 of "Noye's Fludde" in which all the choirs of the church participated.

The contemporary musical score by Benjamin Britten was based upon a Fifteenth Century Miracle Play about Noah and the Ark. The cast included Noah, his wife, and his three sons and their wives. During the performance an ark was constructed in full view of the audience, and filled with animals, entering two by two, as 114 children, each wearing an animal head, wound their way down from the balcony.

The production was staged by Charles R. Meeker, Jr. Madeline Williamson designed and made all the animal heads which the children wore as head-dresses. Music direction was by Bob Wortley. An orchestra, recorder choir, and bell choir accompanied the three performances held in the church sanctuary.

The bells were the recent gift of Mr. and Mrs. Gordon

Yeargan. The set of twenty-five handbells was a custom product of Schulmerich Carillons, Inc., and were hand crafted in Carillon Hall, Sellersville, Pennsylvania.

Each person in the production has a special memory of the event. Jo Smith, who directed the Primary Choir, remembers that a responsible child had to be found among the youngest children to start the procession of animals on a musical cue. Kay Miller was easily selected as being able and responsible to handle the assignment, which she did with all the confidence of a seasoned performer. As of this writing (1992), Kay is Mrs. Barry Wallace, mother of two, and a valued member of the Chancel Choir, still handling responsibilities.

"An extraordinarily beautiful gift to The First Methodist Church and to downtown Dallas, is a small enclosed garden," reported *The Dallas Morning News*, of the gift of Gallery Garden to the church from Dr. and Mrs. George Boswell in honor of their children, Brianna, Kama, and Maia. The garden was dedicated in a brief ceremony following the 11:00 A.M. worship service on Sunday, September 19, 1965.

The garden environment with its brick wall, live oak trees, curving garden seats, and clusters of shrubs, seasonal flowers and trees, symbolizes the Garden of Gethsemane. Japanese Star jasmine, Carolina jessamine and English ivy adorned the original garden, with yellow pansies blooming through the winter months, and yellow jonquils in the Spring. Ceramic lanterns give low intensity lighting outlining the walks, but not distracting from the spotlighted six-foot feature.

Mrs. Boswell, better known to the congregation as Veta, has watched over the plantings and spent many hours weeding and re-planting with the seasons.

During the years of the mid-sixties the Chancel Choir continued to contribute to the community as when they sang for the annual Red Cross Report Banquet in April, 1965. Weekly visits to rest homes to sing and visit with the residents continued with a group of eight to ten regulars.

Larger groups sang carols at the Ambassador Hotel for the retiree residents at Christmas time. An annual trip to sing for the residents at the Terrell State Hospital was continued during the early years of the sixties.

The annual choir camps on the weekend of Labor Day continued, but by 1966 the retreat had moved from Glen Rose to Commerce, Texas, on the campus of East Texas State University. This was the twentieth year the choir had held the retreat. Concentrated rehearsals to learn new skills under a guest clinician, introduction to new music for the following season, and a little time for tennis, swimming, and at least one party were all crammed into three days.

In 1967 the event moved to Lake Bridgeport Methodist Camp, where Jane Marshall, popular composer of sacred anthems, was the clinician.

In 1968 the location was moved to Tarleton State College in Stephenville, Texas. Guest clinician was John Kemp, Director of the Choristers Guild. For a few years different university campuses were tried in an effort to find a location where all facilities met the group's needs. Eventually the choir was to find that the Texas Conference Camp Lakeview, near Palestine, Texas, met requirements as well as any place they had tried. There was a good air conditioned rehearsal room, recreation facilities, plenty of sleeping quarters, places to care for children during rehearsal, and food service. They have continued to go to Lakeview until the present time.

After the Cuban Crisis of 1966, with its possible threat of nuclear attack, First Methodist Church was named a Community Fallout Shelter by the Office of Civil Defense. The church was supplied with a handbook of instructions on Shelter Management, and supplies of large drums of water, a basic store of food, and medical and sanitation supplies. These were kept in closets on the ground floor for many years, until storage needs became acute, and the dates of expiration on the supplies had long passed.

On June 13, 1966, the seven Methodist Conferences in Texas convened in Dallas for combined sessions of their

conferences. Dr. Goodrich and Johnnie Marie Grimes had been commissioned to produce a special program in recognition of three anniversaries: the two-hundredth anniversary of Methodism in America, the one-hundredth anniversary of three of the Texas conferences, and the fiftieth anniversary of Southern Methodist University.

The result of their efforts was a pageant, "The Church Is Here," a spectacular production with a cast of fifty-five, given in Moody Coliseum on the SMU campus on the evening of June 15. Dr. Kermit Hunter of the SMU faculty wrote the script. The original musical score was by Robert Farrar; Toni Beck, also of the SMU faculty, directed the production and did the choreography. Over 170 persons were involved in the production, as well as eighty Chancel Choir singers under the direction of Robert Wortley.

The musical-dance-drama told the Methodist story in America with narration, illustrated with hymns and songs of Americana, and represented by dance groups and soloists. The supreme efforts which went into the production were to find further expression just two years later on the occasion of the historic Uniting Conference.

The Uniting Conference of 1968 to join The Evangelical United Brethren Church and The Methodist Church was held in the Memorial Auditorium of Dallas. Just as these were turbulent and troubled times in the world's history, so were they troubled times in Texas. The political right had a strong voice in the Dallas scene, and feelings ran high in regards to patriotism, race relations, conscientious objection to war, and civil disobedience.

First Church, Dallas, was to feel repercussions from this atmosphere on the later days of the conference, as delegates got down to the business part of the conference.

However, excitement ran high among Dallas Methodists at having an opportunity to witness and be a part of the historic event of the uniting of two denominations. Many Dallas Methodists, both clergy and lay, were chairmen and members of committees to manage and conduct the

facilitation details of the conference. So many First Church people were involved in the events of the two weeks, that many of the church's regular meetings and events were cancelled.

The Service of Unification was held on Tuesday, April 23 at 8:30 A.M. Dallas Methodists, anticipating the usual heavy traffic, made early starts to arrive at the auditorium on time, but even so, the additional traffic through the downtown almost completely paralyzed the flow of traffic. Many were still arriving as the delegates in their official dress, many quite colorful, wound their way slowly into the hall to take their places on the main floor.

The Uniting Conference sermon, "Visions and Dreams," was given by Dr. Albert C. Outler, professor and internationally known theologian of SMU's Perkins School of Theology.

Wherefore, now is the time, as at that first Pentecost, for young men to see visions and for old men to dream dreams — visions and dreams that offer a richer, fuller life for all God's People, visions and dreams that see this new church re-renewed yet again and again, not only "in the spirit" but in her structure, functions, folkways.

Immediately following the service, the conference went in to a business session for the consideration of the many petitions. Strong feelings began to be evidenced in the delegate discussions, which began to spill over and be picked up by the Dallas citizenry as the various media began to carry details of controversial subjects being agonized over. Perhaps the most controversial of the petitions concerned the right of dissent. (See **Appendix 9, *The Rule of Law and the Right of Dissent***.)

The country's confusion and lack of unity in support of the Vietnam War was at a high point. To the populace of Dallas to suggest that a citizen could decide that a law was not a good law and could decide to disobey it, was inflammatory. Most of the public did not hear or read "...and the willingness to accept penalties for that violation."

Methodists as a whole in the city suddenly found themselves on the defensive as newspapers and television began to report the conference procedures.

First Methodist Church, especially, found itself a prime target. The conference worship services every afternoon at 4:00 were being held at First Church, as well as many small group business sessions. Many Dallas citizens, not knowledgeable about the structure of the conference and The Methodist Church, vented their animosity on First Church itself, believing it to be at the center of the action. Few understood that a worldwide body was in a struggle to help Christians work through demands of conscience versus demands of the State. Indeed, there were some of our own members who could not accept the concept and withdrew their membership.

Another petition to delete a phrase in *The Book of Discipline* concerning the qualifications of ministers created controversy. Dr. Goodrich dealt with this change in his sermon, "The Burden of a Heritage," which he delivered to the congregation on Sunday morning, May 16, concerning the Uniting Conference of 1968.

There were several important changes made concerning the ministry, but the one in question has to do with the shift away from the legalistic requirements of those entering the ministry to abstain from the use of tobacco and alcohol. Odd it may seem, these were the only two things a preacher had to promise not to do, as if these are the greatest and most serious sins a person can commit...Omitting these legalisms, the new statement is actually far more demanding, far more inclusive...for it reads "must agree to exercise responsible self-control by personal habits, conducive to bodily health, mental and emotional maturity, social responsibility, and growth in grace and knowledge and love of God."[5]

Community understanding of the action, however, was inflamed by a headline in *The Dallas Times-Herald*, which read, "SMOKES, DRINKS, Rules relaxed for Ministers." Although the article which followed by Bill Murchison was

accurate and fair, misunderstanding had been created with the erroneous headline.

"Texas Night" was coming up for the conference on Saturday, April 27, when a pageant was to be presented in the Coliseum at SMU. The First Church Chancel Choir and Variations Youth Choir, augmented by other choral groups in the city, formed the chorus. A forty-piece orchestra, sixty dancers and a speaking cast were drawn from civic and university groups and First Church members. For those who had been working for months on this production, misconceptions and unpleasantness surrounding "civil disobedience" and ministerial qualifications could not take away from their mounting excitement toward this evening.

If conference delegates were expecting Texas brags and longhorn steers, they must have been completely surprised. The evening's presentation was a pageant, "The New Wilderness," a musical dance-drama sketching the historical streams of the sons and daughters of Wesley, Asbury, Otterbein and Albright — from the shores of Western Europe in the seventeenth century to the secular society of the late twentieth century in America. A full house responded at the conclusion with crescendoes of applause and bravos.

Remembering "The Church Is Here" from the Texas combined conferences two years previously, Bishop W. C. Martin had asked Bob Goodrich to organize the program for "Texas Night." Program notes name Robert E. Goodrich, Jr., as producer, and Mrs. Howard Grimes as associate producer. "Dr. Goodrich and Mrs. Grimes conceived 'The New Wilderness' in collaboration with Toni Beck, Bob Farrar, Thelma Goodrich, and Kermit Hunter. Gratitude is expressed to Dr. Albert Outler of Perkins School of Theology for reading the script and offering invaluable suggestions toward the drama." Bob Wortley was the music director. Music, dance, and drama were used to portray the historical streams of the fathers of United Methodism.

The entire production was repeated the next evening for

another full house of Methodists not officially involved with the conference, and for the public.

At the conclusion of the Uniting Conference, Dr. Goodrich was quoted in an article in *The Dallas Morning News*, describing the conference as "historic for a number of reasons." A portion of the article, which was titled "Methodists See New Mood After Uniting Conference," follows:

> *"There is a 'great awareness' in the Church for action," he said. "The Church is willing to make adjustments." He attributed the new attitude to progressive leadership from theologians, to a new candidness in literature beginning with The Comfortable Pew and continuing through "death of God" articles and to a "new awareness of the mission of the church" by both ministry and laymen.*
>
> *Dr. Goodrich said it's too early to make an assessment of the legislation's effectiveness.*
>
> *But he added firmly: "I think there is a clear evidence that the church is in reformation. Any reformation causes suffering: we recognize this, but we've got to push on."*

Wayne C. Odom was welcomed to the church as an Associate Minister on Sunday, June 22, 1969, with his wife, Caroline, and two children, Carlton and Laura. The Odom family came from his appointment in Teague, Texas. Mr. Odom had graduated from the University of Texas and Perkins School of Theology, and had done one year of graduate study at the University of Edinburgh, Scotland.

Gid. J. Bryan Day was celebrated by the congregation in that same month, to pay tribute to the Rev. Gid. Bryan and his ministry. He had served as a minister on the First Church staff since his retirement from the Texas Conference, seventeen years previously. His son, Dr. Monk Bryan, pastor of Missouri United Methodist Church at Columbia, Missouri,

preached the sermon. The Order of Worship carried Rev. Gid.'s picture on the cover. He, as well as Forest Dudley, had found a fulfilling place of service in retirement, and served into his nineties.

Several special events lasting from April through November, 1971, were announced for the 125th Anniversary Year of First Church. Four Celebration Sundays would feature people and events who had been important in the life of First Church.

Bishop William C. Martin and Bishop W. Angie Smith, both former ministers of First Church, were guest preachers for the first two Celebration Sundays, and Bishop W. Kenneth Pope, the presiding bishop, was the guest preacher for the third Celebration Sunday.

A fourth Celebration Sunday in October marked the fiftieth anniversary of the founding of the Golden Cross Society. This society was founded by a committee of First Church laity along with Bishop Charles C. Selecman, pastor at that time. A fifth Celebration Sunday in November marked the twenty-five year anniversary of Dr. and Mrs. Goodrich at First Church.

A pictorial history of the past twenty-five years was published and made available for the first time at the September Celebration Sunday.

Each of these Sunday services was followed by Dinner-on-the-Grounds for everyone. General Chairman of the 125th Anniversary Committee was John (Dick) Gregory, member of First Church and son of Dr. Carl C. Gregory, former pastor of the church.

The Elsie Glazier Wesleyan Service Guild for employed women continued to be a strong and active organization during this period. Besides their Guild activities, most of the members were active in other ways in the church, in Sunday School classes, teaching, in the Administrative Board, and especially with volunteer assistance to the Food Service Department for special dinners and banquets.

Throughout the 1950's the Women's Society for Christian

Service (WSCS) had been an active organization with the circles of smaller groups meeting separately once a month, and coming together in a general meeting once a month. The General Meeting was held for years in the parlor located on the ground floor at the northwest corner.

The organization continued to be strong into the sixties, but there began to be signs that it was losing ground. It was felt that the younger women were not becoming interested in sufficient numbers, so around 1966 the officers appealed to the national office for ideas to stimulate interest.

A new form of organization was decided on with members being asked to sign up for interest groups rather than the previous circle groups, which were based on age, special friendships, residence areas — many women had been with the same circle members for years.

A special introductory meeting was held with Miss Theresa Hoover of the national office as speaker. She gave a stimulating talk on horizons of possibilities for the women's work in the church, but the hoped-for changes just did not happen.

Change comes hard. Analysis of why the plan did not succeed would serve no useful purpose at this point. Suffice it to say that only two circles emerged out of the confusion — groups which had been meeting together for years and saw no reason to change. The young women whom the organization was trying to attract simply did not materialize.

In retrospect, we know now that a changing way of life was taking place. Younger women were going to work outside their homes as their children reached school age. Then, as now, a working mother with school-age children had to choose what activities could fit into her life, and a women's group in addition to Sunday School class, children's church activities, and school activities, was, for most, more than she could find time for. By 1972 the active members of WSCS numbered 233, with a total giving of $4,276. Membership had dwindled, but financial contributions had held up fairly well.

With the ministry of Bob Goodrich at First Church established and the programming effective, a working staff had been developed that anticipated his needs, his motives, and his assignments. He shared his philosophy on what it took to make a big downtown church effective, so that even in his absence his decisions were anticipated. Thus it became possible for him to be out of the city several days out of a month when he accepted preaching and speaking engagements.

The task of keeping an exciting program and effective preaching at the established high level was, in effect, a "pressure cooker," and he found that he needed to be away from the pressure a sufficient amount of time to keep the pressure within tolerable limits and maintain creativity. "Bob never missed a detail," commented Ralph Shannon in reminiscing about earlier years.

Bob Goodrich knew that it took three Sundays for the same announcement from the Sunday pulpit to reach the entire congregation. He knew that events and special programs had to be promoted weeks in advance with all available means to be assured an audience. He considered the downtown church a church for the entire city and its special events a gift to the city and its citizens.

Staff meetings every Monday noon were sometimes in the nature of "brain storming." Dr. Goodrich sat at the head of a large table with a big yellow tablet and jotted down notes as the staff alternately were serious and then joking as they threw out suggestions. Many ideas for programming activities, and special services and events had their origin in those staff sessions. Assignments were made at staff meetings and progress reports were presented. New staff members learned in subtle ways that there was hardly ever an acceptable excuse for having no progress to report.

Many young ministers in the making, students at Perkins School of Theology, served as part-time staff members. Some became so absorbed in their church assignments there was a tendency to let school assignments slide. So carefully

were they supervised that they had a head full of practical do's and don'ts by the time they left. Bob Goodrich had a way of redeeming discouraged "theologs," who never forgot what they learned from him.

As the Jurisdictional Conference of 1972 came closer, there was a realization that Bob Goodrich would most likely not be returning to First Church. The people in the church were proud of their church and what Bob Goodrich had accomplished. They would be proud if he was selected to move up in the church, and would be ready to move on with a new pastor, if that were the case.

Thus it was that he was elected to the episcopacy in July, 1972, at the Jurisdictional Conference at First United Methodist Church in Houston, Texas. He was consecrated a bishop in that church where his father-in-law, Paul Quillian, had been the minister, where he married Thelma Quillian, and where he had been ordained to preach.

As Bishop Goodrich entered a new phase in his life, there was promise that he would bring to that calling the same unique quality that had distinguished his career as pastor of a downtown city church, that of innovation and creative programming. His preaching and programming had constantly showed the relevancy of Christianity to every day living, even in times of change and upheaval, as youth and adults alike struggled for meaning in their lives.

He spoke to the fears and disillusionment of youth, expressed in popular music of the sixties, when he used their songs as sermon background, and pointed to the hope offered by the teachings of Jesus.

He kept abreast of the changes in lifestyles of the congregation brought about by urban and technological changes, and constantly adjusted the programming of the downtown church to accommodate those changes. Providing for a full-time kitchen with food service available for many events and large meetings accommodated the lifestyle of a growing city.

His ministry had influence all across Methodism as word

spread from one to another about "The Pastor Calls" television programs, Chautauqua Sunday Evenings, Round-Ups for annual budget presentations, and Sunday Evening Group Times. In his preaching Bob Goodrich gave a message of redemption in our dealings with others, and he wanted Christians to make a difference in the world, and for First United Methodist Church, Dallas, to make a difference in Dallas.

Bob's closing message in the church newspaper thanked his congregation for catching his vision of what a downtown church could be and supporting his program to make it happen, for supporting his vision of television when it was new, for the love they gave his family, thanks especially for a free pulpit, for a dedicated staff, and for the memories of twenty-six years. Expanding on a phrase Paul used in his letter to the Phillipians, he concluded: "Grace be with you. And may you always go in peace. May you always go in joy. And may you always go in love."

Robert E. Goodrich, Jr.

Robert E. Goodrich, Jr. was one of the most innovative and creative ministers The Methodist Church has ever known. A man of immense talent and drive, he could have been successful at any number of dynamic and rewarding professions. His decision to enter the ministry was the culmination of an internal struggle tempered not only by his talent and ambition, but finally by an upbringing within the church and a deep abiding faith in God's plan for his life. He was able to channel those talents through his clerical career to create a remarkable ministry not only from the pulpit of one of the largest downtown churches in Methodism, but through the mediums of radio, stage and television.

Bob Goodrich was destined to set the world on fire and The Methodist Church was fortunate to be the medium through which he operated.

Robert E. Goodrich, Jr. was born in 1909, in Cleburne, Texas, the son of Reverend Dr. and Mrs. Robert E. Goodrich, himself an outstanding minister in Methodism for more than fifty years. As with all successful ministers, Goodrich Sr. was in demand throughout the country and in those days (the 20's and 30's) a good preacher often crossed state lines many times at the request of bishops who wanted to improve their bigger churches.

Robert Jr. thus spent his early formative years in such places as Stamford, Texas; St. Joseph, Missouri; Oklahoma City; Waco; and Shreveport, Louisiana, where he attended Centenary Academy and later Centenary College.

At the end of his junior year in college, Bob decided to try his hand in the business world, and with a couple of friends, opened a store which sold radios. Business was good and they made a lot of money, much of which was in the form of loans (notes) payable over time. As a result of

over expansion and the onset of the 1929 Depression, the business ultimately failed.

Opportunities immediately opened in radio broadcasting and soon he was program director of KTSB in Shreveport. The call of the clergy, however, kept cropping up from time to time, and one day, as he relates in *My Call to Preach*, he came across a poem dedicated to his father, expressing his influence through the "work of his hands...the hands of a minister, helping someone to stand up again, blessing a marriage, baptizing a baby, comforting the brokenhearted." Eventually this poem inspired Bob to write his parents, telling them of his desire to return to college to finish his undergraduate degree and then to attend seminary.

Bob left the radio station to attend Birmingham Southern for a Bachelor of Arts in 1932, and on to SMU Theological School for his M.A.

While at SMU, because of his fine musical talent, Bob was recruited by and joined the Mustang Band. Bob took over as director of the band his second year at seminary. The band continued to grow in popularity and influence and was soon traveling (apart from the football games) to the big-time theaters in Chicago, Detroit, Washington, New York City, and other cities.

Again, Bob had excelled at a career that could have continued profitably for a lifetime. But again the "call" intervened. While in a hotel in Philadelphia he listened to an hour of gospel songs which touched a chord deep within him. He know "there would be no peace until I finally and irrevocably made up my mind to enter the ministry." He quickly returned to Texas to await an appointment by the bishop.

Bob's first appointment was to Pear Ridge Methodist Church in Port Arthur, Texas from 1935-1937. In 1937 he moved to Galena Park Methodist Church in a suburb of Houston. It was while he was there that he met his soon-to-be wife, Thelma Quillian, daughter of the Reverend Dr. and Mrs. Paul Quillian. Dr. Quillian was the eminent

pastor at First Methodist Church Houston where Bob's sister was getting married. Thelma remembers that it was the reception after that wedding where the two first met. At a board meeting the next day, where Robert Goodrich Sr. was the featured speaker, Bob Jr. was asked to play the piano and Thelma got to "see him in action." On June 5, 1939, they were married at First Methodist Church in Houston.

In 1939, Bishop A. Frank Smith asked Bob to help found a new church in Houston, which Bob did — one of the great churches in Methodism to this day — Riverside Methodist Church, where he remained until 1944. Bob and Thelma's first two children were born during this time, Thelma Jean in 1940 and Lucy in 1941. From there it was on to Trinity Methodist Church in El Paso in 1944, while Thelma was pregnant with their third child and first boy — Robert E. Goodrich III.

While at Trinity, Bob was asked to replace Allen Moore at First Church, Dallas. It was a move strongly opposed by his father and by Bishop Martin. They advised that First Church was a congregation in decline — that there was no future for downtown churches. Bob sat up all night weighing the pros and cons on a sheet of paper. Thelma is sure the cons were far greater than the pros, but Bob took this as a challenge, and in a supreme act of faith he agreed to come to Dallas in November of 1946. Thus begins one of the greatest bursts of imagination and creativity ever in Methodism.

Bob's activities and innovations during the early years were legion. He was the most sought-after preacher on The Protestant Hour, a weekly radio program on WRR. He became interested in television in 1950 and created "The Pastor Calls," a weekly dramatic program which ran for nine years on KRLD-TV. The program, which had as its format the meeting of religious faith and life's real problems, was the first of its kind. Its success led to an adapted film version called The Pastor, which was distributed to over three-

hundred television stations by the broadcasting and film commission of the National Council of Churches.

The list of Bob's accomplishments while at First Church is almost endless. He started the annual "Roundup" dinners, the summer Chautauqua series, Great Preachers of Methodism series, The Crossroads Players, numerous Rotunda programs, and many others. He was responsible for such nationally renowned programs as A Faith is Born (1952), Amahl and the Night Visitors, Noye's Fludde (1963-64), The New Wilderness (1968) and many more.

Bob received a Doctor of Divinity (honorary) degree from Centenary College and an L.L.D. (honorary) from Central Methodist College, Fayette, Missouri.

His writings include:

What's It All About (1955)

Reach For The Sky (1960)

Lift Up Your Heart (1961)

On The Other Side of Sorrow (1962)

Look At The Burning Bushes (1963)

Dear God Where Are You (1969)

He was in great demand across the nation as a dynamic, compassionate, and inspiring speaker and served on numerous boards and councils.

On July 11, 1972, Bob was elected to the episcopacy and took his place among the episcopal leaders of The Methodist Church. He served the Missouri area for eight years with the same dedication and imagination which marked his entire career.

In 1980, he retired from the episcopacy and joined his long-time friend Walter Underwood at St. Luke's United Methodist Church in Houston, as bishop-in-residence. While there he served as consultant in communication and joined the advisory committee of the Wesleyan Satellite Network of

the Telecommunications Ministry of the United Methodist Communications Council.

In 1984, Bob returned to First United Methodist Church, Dallas, as bishop-in-residence. This proved to be a "happy conclusion of a great ministry."

Bishop Robert E. Goodrich, Jr. died on October 30, 1985, at the age of 76, of a heart attack. Services were held at First United Methodist Church, Dallas on November 1, 1985 with Bishop W. McFerrin Stowe, Bishop Walter Underwood, Bishop Eugene Frank, Bishop John Russell, Dr. Howard Grimes and Dr. Walker L. Railey officiating.

Chapter 12

The Renaissance at First Church

1972 – 1980

Sunday, July 4, 1976, was one of those especially beautiful Dallas summer days. The skies were blue, unbroken by interfering clouds. A slight breeze brought some relief to the typical July heat. In short, it was a wonderful day to have a Sunday, and a wonderful day to celebrate the nation's bicentennial anniversary.

The bicentennial had brought a special closeness to people throughout the nation. Vietnam was, at last, a thing of an unpleasant past. A distinct feeling of confidence was slowly settling on the land. Americans were once again happy, and even hopeful. After the turmoil of the late sixties and the early seventies, it was a welcome relief.

This feeling could be seen in the congregation of The First United Methodist Church, Dallas, as they gathered in large numbers to await the special 11:00 A.M. service. The sanctuary was filled with church members who had come to worship and celebrate this special day in our nation's history.

There was an excitement in the air as Elizabeth Soderstrom went to the organ and began playing a special selection of songs in celebration of the nation's birthday. She ended with the "Star Spangled Banner." Then, in a grand processional, the choir entered the sanctuary, and the service began.

When the music ended, the congregation settled back on the wooden pews to await the sermon from the senior minister. Special times demand special sermons. Anticipation increases, and expectations grow. The pastor is expected to both justify the anticipations and satisfy the expectations.

Presumably, this can cause a serious case of nervousness to the speaker of the sermon. But, if that nervousness was felt by Dr. Benjamin Ray Oliphint, it was not apparent to anyone. He approached the pulpit with the same confidence, the same glimmer of humor in his eyes that enhanced an otherwise serious demeanor.

Perhaps his calm was understandable. After four years in a church that had been ministered to for a quarter of a century by Dr. Bob Goodrich, Oliphint could justifiably

claim that this was now his pulpit, and his church. This, in itself, was quite an accomplishment for someone who had left an established pulpit to fill the shoes of an in-house legend of The First United Methodist Church, Dallas.

So, with that special Oliphint calm, the pastor walked to the pulpit, turned to the packed sanctuary, and began his sermon. In it, he reminded the congregation:

What a day this is!

What a time in the history of America this is!

What a time to come and celebrate and worship in a free place in a free land!

Aren't you glad you are here?

It seems to me most appropriate that on this day when we are celebrating a more perfect union, establishing justice, enjoying domestic tranquility, providing for the common defense, promoting the general welfare, securing the blessings of liberty for ourselves and our posterity, that we gather here to worship the Creator who has endowed us with certain inalienable rights.

What a time to remember where we came from, how we got here. Origins are to events what roots are to a tree, the source and impulse of life.

Yet, ours is not just the celebration of contentment and ease. Rather it is the celebration of high resolution and solemn dedication to the unfinished tasks before us. That is our purpose here today!

Dr. Bob Goodrich had long used the theme of the "Church at the Crossroads" in his long ministry at First Church, Dallas. It had been a theme of building, as the church continued to increase its leadership in the Methodist community. It had been a theme of dedication, as the church reached out in different ministries and services. It had been

a theme of hope, as the church planned for a glorious future, while remembering a successful past.

In 1972, the theme was especially significant, for The First United Methodist Church of Dallas, Texas was at a very special crossroads. It was a crossroads that could insure a great future for the church, or could actually result in the closing of the doors of the church. The stakes were that high.

The late sixties and the early seventies had been rough on the nation. They had also been rough on First Church. In our society, the church oftentimes reflects the consciousness of that society. If that consciousness is going through a turbulent time, the church inevitably goes through a turbulent time. Those years had been a difficult time for Dallas. The assassination of President John Kennedy had occurred just a short distance from the First Church sanctuary. Dallas found itself confronted with a host of issues that contradicted the heritage of the Old South, a heritage deeply ingrained in the Dallas community.

First was the issue of civil rights. Dr. Martin Luther King, Jr. was a hero to many in the nation. In Dallas, there was serious question if he were a hero, or a lackey for a subversive power. For what Dr. King preached was in opposition to what many Dallasites had been reared to believe. Dr. King preached a common equality for all people. This black minister from Atlanta raised some disturbing questions for all.

As if the question of civil rights was not enough to demand all the energies of intellect and conscience, there was a vital additional issue. It was an issue that was dividing the nation in a way that even civil rights had never done. It was the issue of the Vietnam War.

Many good people in Dallas felt that to oppose the war was unpatriotic, and was a disservice to our nation. To others, not to oppose the war was unpatriotic and an equal disservice to the nation. Vietnam became the most bitter issue to confront the American people in decades. Families split; friends ended their friendship, and, most importantly,

Americans died each day in a war that was a source of confusion and dismay. In the midst of all these controversies was the church. In the midst of downtown Dallas was The First United Methodist Church.

What was the church to do? What was right? Bob Goodrich decided to take what was, to him, the moral stand. He spoke out for the rightness of the nation, as seen in Christian doctrine. He spoke for civil rights. He spoke for the right to oppose a confusing war, and challenge the actions of a determined government. It was the right choice, but it inevitably led to dissension within the church. Contributions decreased. Membership decreased. Problems increased. The church was facing problems because the nation was facing problems. The church was facing uncertainty because the nation was facing uncertainty.

At this critical point in this church history, Dr. Bob Goodrich was elected to the episcopacy of The Methodist Church. It was a blessing to the church nationwide, especially to the Missouri Conference. It was a long overdue promotion for this great Methodist minister. It was, however, a breath-stopper for the members of First Church.

For over a quarter of a century, Dr. Bob Goodrich had personified First Church, Dallas and had led the church in the establishment of its goals and the accomplishment of those goals to become a predominant church in the Methodist hierarchy nationwide. Suddenly, with his election to the episcopacy, First Church was faced with the prospect of being without his guiding presence. It was a prospect that had not been experienced by a whole generation of church members. Think about it: a church member who was born the year Goodrich assumed the pulpit of First Church would be twenty-seven years old when Goodrich was elected a bishop.

Who could possibly "follow in the footsteps" of this gifted minister? Who could dare replace him at the old elegant pulpit in the sanctuary of First Church? Who could bear the constant and inevitable comparison that would surely come with the job? But First Church of Dallas needed

a minister. It could not exist on memories of the past, for its needs were ongoing. The empty pulpit must be filled. The search was extensive, for not just anyone could be expected to fill the shoes of Bishop Goodrich. Indeed, not many could be expected to even want to try, for the risks of failure were very definitely present.

Dr. Ben Oliphint, pastor of University United Methodist Church in Baton Rouge, Louisiana, answered the call. He did so with his typical calm demeanor, confidence, and unassuming goodness. Who was this man?

Ben Oliphint was a native Texan, born in Hemphill, Texas, but his family moved shortly thereafter to Shreveport, Louisiana, where he grew up.

He attended Centenary College, received a B.A. degree from Southern Methodist University, a M.Div. degree from Duke University, and an S.T.M. degree from Union Theological Seminary in New York. In 1951 he earned his Ph.D. degree from the University of Edinburgh, Scotland.

His appointments in the Louisiana Conference included St. Luke's, New Orleans; St. Paul's in Monroe; First Church in Alexandria; and University Church in Baton Rouge. He had served three times as leader of the Louisiana delegation to General Conference.

In 1952 he married Nancy Brooke Kelley of Alexandria. They became the parents of four children — Mary Brooke, Stuart, Clayton, and Kelley. Nancy found many ways to be involved in the activities at First Church including teaching elementary age Sunday School classes. She had a strong involvement with United Methodist Women, frequently hosting circle meetings in her home. She also hosted the choir on many occasions.

Her knack for baking delicious homemade bread will long be remembered. She would bake for days before the Christmas staff dinner, making over thirty pounds of bread. A loaf of fresh baked bread would also be taken when she and Ben visited sick or grieving members of the congregation. But as Kathy Ozier remembers, "Her greatest gift of all was her genuine interest in people."

When Dr. Ben Oliphint arrived at First Church, Dallas, he found that it was, indeed, at a crossroads. In comparison to what it was to encounter in the 1980s, this crossroads was almost easy to contemplate, and easy to cross. At the time, however, it was a difficult period, for it questioned the very survival of the church. The Vietnam War was bad enough, and the Civil Rights struggle was challenging enough, but Oliphint was soon to face yet another crisis, one which would question the wisdom of the existence of any downtown church. It was the energy crisis of the early seventies.

Those in Dallas had come of age in the belief that, if there was anything in abundant supply, it was an excess of fuel. The fuel crisis hit Texans especially hard, for it not only caused economic and convenience problems, it struck at the core of the great profitability enjoyed by the state. The ramifications of the fuel crisis are still being felt in Texas, especially in our banks and Savings and Loan institutions. When Dr. Oliphint assumed the pulpit of First Church, the questions were more basic: could anyone afford to drive all the way downtown to attend worship services? Furthermore, with the cost of a gallon of gasoline, why would anyone want to? After all, there were community churches, usually just a few blocks from the residences of most members of First Church.

During this period, many downtown churches did close their doors, and many others moved to more convenient headquarters in the suburbs. The major challenge for the new pastor and staff was: How can First Church, Dallas remain a vital, growing congregation in its present location?

There were those who wondered if Dr. Oliphint had come to the church with just one mission from the bishop: develop a plan to close the doors. After eight years in the pulpit, Oliphint was to prove them wrong. A few predicted a total collapse if the church did not move to a better location, but the church did not want to move. At the end of the Oliphint ministry, it was not near collapse; it was near renaissance. Even now, people cannot really explain how

Oliphint did it. They can only attest that it was done. The church itself, as seen today in its vibrant existence, is proof of that success.

Somehow, the bitter struggles of the late sixties and seventies, the heartache of the Vietnam War, the perils of the fuel crisis and its challenge to any downtown church, were overcome. Through it all, First Church stayed together, grew together, and prepared together for many more years of service to the Dallas community.

This is the legacy of the Oliphint ministry: the survival and growth of First Church, Dallas. "First Church is a result of struggles," said Oliphint. "Many of those struggles have been financial struggles." To illustrate this, Oliphint inherited an annual budget of $597,546 but also a large church debt in 1972. By the time of his departure, the annual budget had been increased to $897,354 and the church debt had been dramatically decreased.

In 1962, Mary Baggett, the youngest member of the church, spaded the first shovel of dirt, and work began on a new addition to the church. This addition was a vital improvement to the church. Without it, growth in both the numbers of the church and the quality of church service would have been impossible. However, when Oliphint took the pastorship, a major portion of that debt was still unpaid. By the time of his departure in 1980, that debt was fully paid. It was, in his eyes, one of the greatest legacies of his ministry.

In 1972, First Church was unable to pay all of its apportionments to the North Texas Conference. By 1980, the church was paying all of its apportionments. Oliphint saw this as another of the accomplishments of his ministry.

Oliphint said, "I think the basic strength of First Church was not in the pulpit. That greatest strength was the Sunday School." The Sunday School is a uniquely Methodist invention. It is the heart of the church, and has been adopted by many denominations as a basic part of their worship.

At First Church, the heart of that heart was Estelle Barber.

For fifty years, she had served as director of the Sunday School, serving five pastors. To the membership of the church in those many years, Sunday School began at her office on the first floor. But when Estelle Barber retired, Ben Oliphint was faced with yet another challenge.

The challenge was met. "First Church was a caring fellowship," Oliphint was to remember years later. "That care was organized around the Sunday School class."

During the 1970's, emphasis was also given to a review of the programs of the church. Church programming, under the imaginative leadership of Bob Goodrich, had long been an integral part of the church's ministry. Oliphint's goals in this programming were to bring continuing creative and innovative programs that focused on the needs of people.

Some programs were discontinued. Round-Up, long an annual event of the church, ceased after 1977. Support of the Westerfeld Chapel, long a program of the church, also ceased during this time. It was a period of consolidation. By the elimination of some programs, resources were opened to the improvement of others.

Chautauqua, that very special program of the Goodrich ministry, continued to thrive.

On July 2, 1972 the Chautauqua program was Arthur R. Liston, "A British Churchman Looks at America," and the Chautauqua chorus and Variations Choir. Other programs that summer included Jim Cullum's Happy Jazz Band; "Bad News/Good News" with Ed Kilbound; "The New Zoo Review" with Emmy Jo and Doug with Henrietta Hippo plus the children's choir; Godspell with the Chorus and Variations; Mendelssohn's Elijah, with the choir and orchestra conducted by Bob Wortley; and Jim Roberts with Bill Mann.

A September, 1972 performance by Norma Zimmer of the Lawrence Welk Show with Bill Mann as host was a highlight of the Fall. The Chancel Choir gave a stunning performance in February, 1973 of "Paint Your Wagon."

The 1973 Chautauqua season began with the performance of "1776" directed by Elizabeth Peabody with

Elizabeth Soderstrom at the organ and the Chautauqua chorus. This was followed by a Mexican Fiesta with Roberto Escamilla; Rev. Ron Morris as speaker and Jim Bass as singer; Dr. Gaston Foote, "I Am Judas;" What Is Man? with the Chorus and orchestra; and The Best of Broadway directed by Elizabeth Peabody and Bob Wortley.

Chautauquas continued through the summers of 1974-78. The summer of 1979 programs were renamed "Summer Sunday Evening Series" and included the First Folks Follies; Bill Mann; Dr. I. B. Loud of St. Pauls UMC; "For Heaven's Sake" directed by Elizabeth Peabody; Dr. Daniel Foster; Mendelssohn's Hymn of Praise by the Chancel Choir; Strings of Summer by Elizabeth Soderstrom and Florence Simons; Dr. W. B. J. Martin; and wrapping up the summer was Music and Mania! the SMU Mustang Band.

The musicals, also a special contribution from the Goodrich ministry, continued under the leadership of Elizabeth Peabody. It was appropriate that the great bicentennial Sunday conclude with a performance by the church membership of the musical "1776" at the pavilion at Fair Park.

Other program achievements during those years included:

"July Jubilee," the Boswell Lectures, pre-school day care, Travis school sponsorship, Sunday lunch, and a ministry to Vietnam refugees.

First United Methodist Church has always been synonymous with great music, and the Oliphint years were no exception. The choir played a major role in the worship of the congregation, the service of the church, and the enjoyment of the community. From bicentennial Sunday to those many Chautauqua evenings, from the Christmas and Easter seasons to other special performances, the choir consistently performed in a way that added very special strength to the church.

Choir director Bob Wortley arranged the verse "Rise, Shine, Give God Glory." This verse could be seen as the

theme of the choir itself, for that is exactly what they did. Four main topics can be addressed in explaining the First Church choir during the Oliphint years: excellence, a new organ, Bob Wortley's demise, and continued excellence.

The first of these, excellence, was achieved through Bob Wortley's effective leadership. Through his outstanding musicianship, the choir gave voice to the soul of the church. Several choirs were active during this time, with membership recruited from all ages within the congregation. Often, the first involvement of the youth in the life of the church was association with the choir program. The Variations youth choir, directed by several gifted members, and always under the close, watchful eye of Bob Wortley, became an institution of the church. The chancel choir, through both personal appearances and recordings, lived that excellence. Recruited entirely from unpaid volunteers, it showed the same quality as choirs whose membership was composed of professional singers.

The second part of the choir experience during the Oliphint years was the purchase of a new organ. Oliphint remembers the purchase of the new organ as one of the significant accomplishments of his ministry. "It was something that simply had to be done, and we did it. We raised the money to pay for it, and the choir took it and enhanced their great ministry of music."

The third part of the choir experience during this period was the tragic story of Bob Wortley's health problems. This gentle man, who for so many years was Mr. Choir at First Church, was struck with cancer. For years, this cancer would not interfere with his spirited directing. Even when confined to a wheelchair, he continued to perform and provide the leadership necessary to continue the excellence of the program. With a supportive family, and a host of many friends, he directed the program to new heights of perfection. With personal courage and determination, he gave new meaning to the words, "Rise, Shine, Give God Glory." Shortly after Bob stepped down as minister of music, he died. He left behind the legacy of a choir that did indeed sing the soul of

the congregation. His many friends will never forget him: his gentleness, his compassion, his caring, his humor. Bob left a very special imprint on First Church, and "Rise, Shine, Give God Glory" will always be his special song. (See **Robert Thomas Wortley** at the end of this chapter.)

Even after this great loss, the choir went on to continued excellence and greater musicianship. Bob Wortley had shown the way, and had illustrated the potential. The new minister of music, John Yarrington, continued the tradition. It was a difficult transition for everyone, but Yarrington proved his worth to both the choirs and the congregation. The choirs continued as a vital part of First Church.

The attention paid nationally to the feminist movement in the early 70s was reflected also by The United Methodist Church in their General Conference of 1972. They adopted a motion to form the Commission on the Status and Role of Women (COSROW) at the national level and in every annual conference within the next quadrennium. By 1974, the North Texas Conference elected its commission with a member of First Church, Dallas, Claire Cunningham, as the chairperson. Soon local churches including FUMC formed their own commission. Victoria Downing chaired the first FUMC COSROW. Early emphasis was to elect women to positions of leadership which previously had only been held by males such as chair of Administrative Boards and Trustees. Mainly raising consciousness of questions of equality was the task supported by Dr. Oliphint.

By 1979, Claire Cunningham was the first female to be elected chairperson of the FUMC Administrative Board. She jokingly said as she turned over the gavel at the end of the year that "She had walked around the building and didn't see any new cracks, so maybe our church had survived the year." What did happen was an opening of opportunity exemplified by the election of Marjorie Mills as the first female to serve on the Pastor-Parish Relations Committee. Five more women held the responsible post of Administrative Board Chairperson during the next fifteen

years and the nominating committee became "gender blind" in nominating people for any leadership position.

The professional ministerial staff experienced continued growth during the Oliphint years. As the church continued to grow, and as its involvement in the Dallas community continued to enlarge, the demands on the church's ministers also increased.

Oliphint, demonstrating one of his best managerial strengths, continued the tradition of hiring for achievement. He exhibited the personal security of a man confident in himself as he built a staff of stars. They were a varied group. Some were retired ministers, still serving in specific functions with First Church. Forest Dudley, in decades of service to oftentimes unpopular causes, was a living legend. (See **Forest E. Dudley** at the end of this chapter.) Jim Reaves, after a distinguished career as chaplain in the United States Navy, including the position of Chaplain of the U.S. Naval Academy at Annapolis, added additional wealth to the ranks of First Church.

Some were experienced ministers. Dudley Dancer contributed in both preaching and pastoral skills.

Jim Ozier was another star. He brought a freshness of approach to his preaching and his work in evangelism. Both are superb all-round ministers.

Some were young, new ministers. Among these was a talented graduate from Perkins Theological Seminary. His name was Walker Railey. "Ben Oliphint gave me my big chance," Railey once said. "At the time, I was not a member of the North Texas Conference, and there was not a place open in the conference for me. Ben stepped in and gave me a position at First Church."

Don Underwood gave outstanding service as minister to youth. He is now minister of Christ Church, Plano, and a leader in the North Texas Conference. Walter Purkey was deeply dedicated and effective in pastoral care and now serves as a pastoral counselor.

Other staff members who made a vital contribution to First

Church during this time were the office personnel Bonnie Murray, Norrine Carden and Mary Cox. Bishop Oliphint credits Business Manager Laadan Smith with "teaching me almost everything I know about church management."

Oliphint remembers his staff as "persons with great gifts and deep dedication, as well as being fun to work with. All of them were paid low salaries, worked long hours, but gave of themselves fully to ministry."

When asked about his own personal strengths as a minister, Ben Oliphint talks about his pastoral care. It quickly becomes evident to the listener that Oliphint sees this as the basic force of the ministry. The pulpit sermons are important, the administration of the church is important, but nothing reaches the level of importance of the pastor's ability to deal with the members of his or her congregation one-on-one.

In 1980, Ben Oliphint was elected a bishop of the church. He had served as pastor of First Church for eight years. It was the end of another era for both Oliphint and First Church.

What was the era to mean to the church? It meant that the economic and social concerns of the late sixties and early seventies had not destroyed the church. The church was strong in 1980. It meant that the economic challenges of the fuel crisis had not made obsolete the church's downtown location, for the church continued as a strong force in the downtown community. It meant that the church was not on the downside of its history. In 1980, the church was poised for even greater growth in numbers, and greater involvement in its own community, in the Methodist organization, and in the world missions of The Methodist Church.

The Oliphint years were a time of consolidation for the church as major problems were addressed. They were years of preparation, as the church faced the challenges of the 1980's. They were years of accomplishment, for they maintained the strength of purpose the church would need in the decade of the eighties.

Robert Thomas Wortley

Robert Thomas Wortley was born into a family poor in material things but rich in love and musical talent. He was the fourth of five children, all musically inclined, however Bob seemed to inherit the most of his father's talent.

Always active in The Methodist Church, Bob left a large downtown church in Tulsa during his high school days to play piano for a small Methodist Church in his neighborhood. Soon he was also asked to direct the choir.

Bob graduated from Tulsa Central High School in 1942. He was turned down by the military so he helped organize a group called the "Victory Paraders," which toured nearby military installations to provide entertainment. During the war years he went to work for radio station KTUL. In those days of live musical programs, Bob did production work as well as accompanying. His position at the radio station gave him opportunity to perform with traveling celebrities including Bob Hope, Jerry Colona, and Patti Page, who got her start at KTUL.

While working at the radio station, Bob was going to the University of Tulsa parttime. He graduated with a music degree, majoring in organ and conducting. In 1950, Bob married Jean Towers, whom he met in the "Life Service Group," a group of young people planning church related careers.

Following his graduation from TU he left the radio station to work full time for the small neighborhood church, now relocated and renamed St. Luke's Methodist Church. He was appointed both Director of Music and Education.

In 1957 Bob, Jean and their two boys, Gary and Tom, moved to El Paso, where Bob became Director of Music for Grace Methodist Church. It was in El Paso that daughter,

Kathy, was born. At Grace Church he developed a graded choir program which began with four-year-olds and went through senior adults. At the end of the five years he spent in El Paso the church had a membership of 1,000 with more than 350 involved in the music program.

One spring Dr. Robert E. Goodrich, Jr. preached a series at Grace Church, where he was impressed with the choir and its director. About a year later, Bob received a call from Dr. Goodrich, asking if he would be interested in applying for the job of Director of Music at First Methodist, Dallas.

In September 1962, the Wortley family moved to Dallas where Bob continued the rich tradition of great music at First Church. Outreach ministries continued through weekly visits to nursing homes and monthly visits to Terrell State Hospital. The "new" building with vastly expanded music facilities was opened soon after Bob arrived. With the new rotunda facility available, he teamed with Elizabeth Peabody and together they produced over twenty-five musicals. It was during his years that the first handbell choirs were organized.

In 1972, it was discovered that Bob had lymphoma. He was treated with chemotherapy and radiation and the cancer was defeated, but the radiation treatments damaged his spinal cord and left him paraplegic. He bravely continued to direct the choir from a wheelchair for seven years. He died of respiratory failure in 1979.

Forest E. Dudley

The Rev. Forest E. Dudley was a remarkable person, even to those of us who thought we knew him well. He defied generally accepted social customs if he thought they were out of harmony with Christian faith. He pushed ahead where he thought he could make a contribution to a person's well-being, although he might be considered "odd." He investigated new aspects of making the Christian gospel relevant to his times and the needs of persons. He appeared unorthodox in some of his actions, but he always followed the leading of God's Spirit, as he understood it, to minister to persons and situations.

Many persons called him "Blessed" because he blessed them. There was the letter he wrote to Art Linkletter, who was grieving at the death of his daughter. Forest did not hesitate to disavow as "horrible" the advice which Billy Graham and Norman Vincent Peale gave to the father, that he should accept the suicide as God's will. Forest wrote that it was "totally unlike the God I find revealed in Jesus Christ." He spoke up where "angels feared to tread."

He raised a question by letter with Dr. Harry Emerson Fosdick, nationally prominent for his preaching on radio from his prestigious Riverside Church in New York City. Dr. Fosdick had preached concerning the attitude a Christian should take following the attack on Pearl Harbor. Dudley also attended one of the ashrams of Dr. E. Stanley Jones in India, and saw how Dr. Jones accepted – and treated – all persons as children of God, regardless of skin color or any other difference.

He took great pride in his successful confrontations with the Ku Klux Klan in their heyday in the 1920's. He converted one Klan leader to renounce the group and commit his life to Christ.

He served small and medium-sized churches, was in Christian education work, served on the General Board of Education in Nashville, served rural and city churches, and ended his career by being an unpaid member of the staff at First United Methodist Church, Dallas from 1960 to 1986, when he finished his earthly pilgrimage. He left the church one battered old car and all of his money and property inherited from his family and that of his wife's family — amounting to around $300,000, the largest single gift in First Church's history at that time.

But first he gave himself.

— Walter N. Vernon, Jr.

Chapter 13

A New Optimism

1980 – 1987

On June, 1980, Dr. Ben Oliphint, pastor of First United Methodist Church in Dallas, was rumored to be one of the front runners in the episcopal elections that would take place in July in Little Rock at the South Central Jurisdictional Conference. A few days before the Jurisdictional Conference began, Bishop Stowe, who was the presiding bishop for the Dallas-Fort Worth Episcopal Area, said that if Ben Oliphint were to be elected bishop, he wanted to find a "ten year appointment" for First United Methodist Church in Dallas — someone who could grow in ten years, someone who would get people's attention in one Sunday and make them want to come back. Several people were discussed, but the conversation centered around Walker Railey, a former associate pastor.

As predicted, Ben Oliphint was elected to the episcopacy, and in *The Dallas Morning News* on July 31, 1980, Religion Editor Helen Parmley wrote:

> *The Rev. Walker L. Railey, pastor of Christ United Methodist Church in Farmers Branch, is expected to be named Sunday as senior pastor of First United Methodist Church of Dallas....Railey, 33, is considered youthful for such a prestigious pastorate, but a local Methodist clergyman called the expected appointment "bold and innovative. At his age, and in that pulpit, Walker can concentrate his whole ministry on that church for years, without worrying about his next career move."*
>
> *Oliphint's predecessor, Dr. Robert E. Goodrich, Jr. was elected a bishop after serving as senior pastor of First Methodist for twenty-five years. Goodrich, who retired last week (July 23, 1980), was thirty-six when he was appointed pastor of the church.*

And on Sunday, August 3, District Superintendent Don Waddell, and Pastor-Parish Relations Committee Chairman Ernie Martin announced the appointment of Dr. Walker

Railey to fill the pulpit of First United Methodist Church, Dallas. First Methodist's newspaper spoke for the congregation saying, "We are indeed thrilled to have Peggy and Walker returning to lead our congregation."

Although a United Methodist bishop may appoint ministers unilaterally, it has become the custom to consult with the minister and with the officials of the local church before any appointment is made. Bishop Oliphint said that the Pastor-Parish Relations Committee of First Church was delighted with Bishop Stowe's proposal that Walker Railey be their new minister.

A press release from United Methodist News Service was distributed across the nation. It appeared in the August 8 edition of the First Church newspaper.

> *Walker L. Railey, 33, has been appointed pastor of the 5,407 member First United Methodist Church in Dallas, according to Donald W. Waddell, superintendent of the Dallas Central District of the North Texas Annual Conference. Rev. Waddell and Pastor-Parish Relations Committee Chairman, Ernie Martin, made the announcement during the August 3 Sunday morning worship service in behalf of resident Bishop W. McFerrin Stowe, who is in Europe. The appointment becomes effective August 20.*
>
> *Dr. Railey follows Ben Oliphint, pastor of the church for the past eight years, who was elected bishop and assigned to the Kansas Area of The United Methodist Church by the South Central Jurisdictional Conference meeting July 15-17 in Little Rock.*
>
> *Dr. Railey has served as senior pastor of the Christ United Methodist Church in Farmers Branch for the past four years and was associate pastor with Dr. Oliphint at First United Methodist Church from 1973 to 1976.*

"Dallas is currently witnessing a reinhabitation of the downtown area with new family residences and enormous commercial development," said Dr. Railey. "The church can have a part of the revitalization of the city by offering opportunities for worship and spiritual growth, plus new and creative ministries directed toward those who work in the central business district of the city."

During Railey's four year pastorate at Christ Church, the congregation has grown by more than 500 members to a membership of 1,245.

Dr. Railey earned the Bachelor of Arts degree from Western Kentucky University and the Masters and Doctoral degrees from Perkins School of Theology, SMU. He has done graduate summer study at the University of Edinburg (Scotland) and Princeton Theological Seminary.

For the past eight years he has been a member of the denomination's General Board of Church and Society, Washington, DC, and served as vice-chairperson of the Board's Division of Human Rights. In the North Texas Annual Conference he has chaired the Division of Christian Ethics, the Division of Worship and currently chairs the Division of Preparations and Qualifications of the Board of Ministry, a committee responsible for evaluating applicants for the ordained ministry.

A public speaker, church school curriculum writer and contributor of articles for religious journals, Dr. Railey has authored a book of prayers, Horizons of Hope.

He is married to the former Peggy Nicolai of Milwaukee.

At this same Jurisdictional Conference, John Russell also

was elected bishop, and was assigned to the Dallas-Fort Worth Episcopal Area.

Bishop Russell said, "Bishop McFerrin Stowe, who was retiring, made the appointment of Walker Railey to First Church, but he did include me by informing me about it prior to the time the appointment was made. All the consultation work with the First Church Pastor-Parish Relations Committee and with the Bishop's Cabinet had taken place, but Bishop Stowe reviewed all that with me, and told me that Walker would be appointed."

> *I knew Walker, but I did not know him well. I went with Bishop Stowe (to his final meeting with the Pastor-Parish Relations Committee of First Church) at the time he told them that he was going to appoint Walker. So in a sense, Walker and I began at the same time.*[1]

Walker Railey preached his first sermon as the new pastor of First UMC, Dallas on Sunday, August 24, 1980, and Bishop Russell began his new assignment September 1. At the same time, Bishop McFerrin Stowe retired.

Bishop Russell continues, "From what I have heard, and observed first hand, First Church has had a strong and consistent personality for many years. It is a very strong church in so many different ways,...with an unusual commitment to its ministry in downtown Dallas, and to the whole city of Dallas." Bishop Russell said that commitment had been in First Church for a long time, but during the first year that Walker Railey was pastor, some people wondered out loud if "...they sent us a young man down here to move us out?"

"That was never the intent of Bishop Stowe," said Bishop Russell, "but it was the feeling of some members. One reason, maybe, that the idea got started was there was a developer who offered to get a new site for First Church if they would agree to swap sites. This happened when Ben Oliphint was there as pastor, maybe during the year just before Walker went there.

"I learned of the church's great commitment to ministry in downtown Dallas through that discussion (of whether the Bishop intended for the new pastor to move the church to a new site). I think Walker wrote an article in the church paper to assure the congregation that was not the intent. He told me that he had made the statement to the Administrative Board and to the congregation that he had not come to '...woo them out of downtown to some other place...'

"Another personality trait of First Church is that there is a larger than usual core group, the people who are really committed to the church's mission, and will stay with it no matter what happens. I think that became evident during the turmoil (in 1987), and during the crises which the church faced. I think that (core group) existed before. The crises didn't create the core group. It was already there — so many faithful, loyal people who have the same kind of commitment that their ministry is downtown, their ministry is to the whole city, their ministry is to the whole world. To me, I think that is a very unique and special mission of First Church. I think that is a dominant trait of the church's personality, that kind of commitment.

"...It is a very friendly church. It is not unusual if we go to worship somewhere that the congregation is friendly to us. But the congregation of First Church is friendly with everyone — each other, and everyone, not just the Bishop."[2]

Shortly after Walker Railey was appointed pastor of First Church, he hired Karen Spencer to be his secretary. Karen had been secretary-receptionist for the Conference Council on Ministries office, which leased office space on the ground floor of First Church.

Karen Spencer is a member of First UMC, DeSoto, and she has continued her membership and attendance there all the time she has been secretary to the pastor. She comes to First UMC, Dallas, to work, and for special programs. She is now Hal Brady's secretary. Karen remembers Walker's being appointed to First UMC while she was working in the

Council office. "The CCOM staff was amazed that such a young man would be appointed," she said.

Karen said that Walker was a total perfectionist, and had a photographic memory. "He had a way of giving me the confidence that I could do anything, and so I did."[3]

At the time that Walker came to First UMC, the staff was much smaller, and so was the program of the church. Karen Spencer handled all of Dr. Railey's work, and also the building scheduling. As the pastor branched out with community and national responsibilities, his own personal work became much heavier.

Staff members listed in the December 26, 1980 issue of the First Church newspaper, were Pastoral Staff, Walker Railey, Walter Purkey, Jim Reaves, and Forest Dudley; Program Staff, Larry Althouse, Estelle Barber, Lila Coffey, Dave Connell, Carol Lipsett, and Sandy Wise; Maintenance Staff, Tony Berger, Henry Autry, Clarence Engram, Henry Glasper, Fred Moore, and Bobby Washington; Business and Food Staff, Laadan Smith, James Dillard, Norrine Carden, Jo Ellyn Carrell, Mary Cox, Maggie Love, and Paula Maroney; and Music Staff, John Yarrington, Boo Owens, Elizabeth Soderstrom, and Florence Simons.

Mrs. Spencer said, "To survive the hectic schedule, Walker became more and more organized, writing more memos and notes to save time. He wanted to have more personal time with the staff and congregation, but there just was not time.

"One of Walker's repeated sayings was, 'Don't lose by the avoidable. You have enough you can't control. Do well in what you can control.' Another of his sayings was, 'Mediocrity is not one of the fruits of the spirit! Brochures and letters must not be sloppy, and they must be right!'"[4]

Karen said that at first, Walker's perfectionism scared her, but then she was glad when she began to understand what he wanted. Walker was very careful to "orchestrate" everything...worship, programs, presentations, so that they

would be done precisely and accurately, and he was frustrated by the lack of time.

Several lay persons stand out in Karen's memory of the early 1980s. "Ernie Martin has always been a significant member and leader, and he loves the church; Hodgie Henderson may have been on the Pastor-Parish Relations Committee when Walker came; and Ralph Shannon was chair of the Pastor-Parish Relations Committee, before, during, and through the 1987 tragedy."

Karen said, "Walker had a plan to intermingle 'new, bright,' leadership with 'old, forever,' leadership. And he was conscious of the same need in putting together the staff. He said, 'It is not fair to have only new, young staff, but we do need some new, young staff.'"

The church was very much staff-led during Walker's years, according to Mrs. Spencer, even though he said that he wanted to give leadership responsibility to lay persons. Walker repeated hundreds of times how much he loved First Church, and she said, "I think that was genuine. He said that this is the greatest pulpit in America."

The pastor's memory was remarkable. "Walker wrote an open letter to President Reagan, sent it to him ahead of time, and then preached it word for word to the congregation without notes," Karen recalled.

Church mailings in the early 1980s were collated, folded, and stuffed by the church secretaries. Four could do it in half a day. Now (1990s), church mailings are put out by eight to ten volunteers working a whole day.

Jack and Dee Adams were key organizers of lay volunteers, according to Karen Spencer. They started out by sorting the reprints of Dr. Railey's sermons for the display racks and to be mailed to people who requested them.[5]

In the Fall of 1980, during the Festival of the Ingathering pledge campaign kick-off, the proposed budget for 1981 was $897,354, and was 76 percent underwritten by the Ingathering.

On January 2, 1981 Larry Ravert became a part of the

ministerial staff of First Church. Sam Barlow, Jr. was the Administrative Board Chairman that year, and on May 29, John Yarrington and Lila Coffey were consecrated as diaconal ministers at the Annual Conference session.

Jo Biggerstaff joined the staff of First UMC in June, 1981, hired by Walker Railey with the title of Director of Program Ministries. For the four years prior to Walker's appointment to First Church, Dallas, Jo had been on the staff with him when he was pastor of Christ UMC in Farmers Branch. There she had organized the preschool, and during the three years immediately before Walker was appointed to First UMC, she was the consultant in Christian Education at Christ Church.

Jo said, "At First Church, Dallas, Program Ministries was a field we really had to define." Walker told her that her responsibilities included the areas of Christian Education and program ministries. Relating to Christian Education, she was to supervise staff members responsible for children, youth, and singles programs, and to direct the adult programs herself. Relating to program ministries, he said that she was to coordinate, not supervise, those program ministries which were coordinated in the Council on Ministries. Thus, she was the staff person who worked directly with the Council on Ministries. Jo said, "No one really understood the difference between supervising Christian Education and coordinating program ministries. We struggled for six years to understand."[6]

Remembering the early 1980s, Jo continued, "We had a fabulous history, and lived in the glory of the past years. Many people thought that Estelle Barber had been the best person available anywhere in Christian Education." As First Church and other United Methodist Churches began to develop program ministries in addition to Christian Education, there was never any real clarification of the difference between the two, even though they represented two different areas of church involvement.

In 1981 there were approximately twenty-three adult classes. Most of these classes were independent groups,

autonomous in their worship, study, "programs," and fellowship. Generally speaking, the only time members of the classes came together as a part of the larger congregation was for corporate worship in the sanctuary. Jo Biggerstaff said, "Most members of adult classes seemed to have no real sense of being a part of a larger body, or of being part of the educational ministry of First Church.

"I really saw one of my functions being to pull them together, helping them to operate together with common concerns, not as separate congregations. I did not anticipate how slow it would be. Only now, in 1988, do I begin to see evidence that this may be happening. For the first time since I have been on the staff, the adult class presidents' meeting had representation from every class.

"Adult Sunday School classes have been good nurturing groups all along, but many of them are just now beginning to believe that a good adult Sunday School class needs to have study programs, not just programs."

Walker gave verbal support to wanting the adult classes to become active in their regular study, but his attention seemed to be focused more on ways to increase class attendance than on ways to strengthen the teaching. "Maybe this was because of lack of experience in knowing what could happen in adult classes under different circumstances."

"My priorities have been in the area of helping the adult classes become a real part of the whole, learning how to help classes disband, and learning how to organize classes that are strong and healthy."[7]

On Christian Education Sunday, September 13, 1981, the Estelle Blanton Barber Resource Center was dedicated. Estelle Barber was Director of Christian Education at First UMC from 1931 to 1981. Martha Latimer was instrumental in organizing the dedication, and faithfully served as the main librarian for that center, spending many hours cataloging and filing the books and reference materials that were gathered there.

In the outside world, like any other year, 1981 had its good and bad news. On July 29, Charles, the Prince of Wales, and the former Lady Diana Spencer were married in Westminster Abbey. On October 6, Egyptian President Anwar Sadat was gunned down during a military parade in Cairo.

In November of that year the New Family Life Center was dedicated on the third floor of First Church, and the budget goal at the Festival of the Ingathering was set at $1,063,851.

Also in 1981 the Crossroads Chapter of American Association of Retired Persons (AARP) started up with forty-one charter members. Lee Armstrong was the first president, and other officers were Preacher Hays, Radie Vaughn, Lucian Harman, and Mamie Law. It met the first Thursday of each month with programs and information for retirees.

In 1982 the Outreach Commission of First Methodist prepared a booklet full of outreach project "coupons" for classes and other groups to choose from. Projects included Dallas Indian United Methodist Church, The Family Place, Block Partnership, CROP, Wesley-Rankin Community Center, C.C. Young Memorial Home, Adopt-A-Nursing-Home, Bread for the World, Meals For Millions, San Antonio Mission Home, Methodism's Breadbasket, Sponsor a Refugee Family, Amnesty International, Youth Appalachia Service Project, Scholarship Fund for Developmental Learning Center, Meals On Wheels, Open Door Bilingual Pre-School, and visionary support of New Covenant United Methodist Church.

On January 15, 1982, *The United Methodist Reporter*, First Church edition announced that FUMC paid in full its 1981 apportionments, $140,231, for the "first year anyone can remember." And $20,000 was given to other mission items. The total 1981 receipts: $925,015.86. 1981 budget: $879,354. The church paid $27,661.86 over budget 1982.

By April, 1982 First Church reported having twenty-four adult Sunday School classes.

Ryan Emerson Railey's birth was reported in the church paper on April 23, 1982.

In a feature about Dr. Walker Railey in the May 3 - 9, 1982 issue of *The Dallas Downtown News,* Susan Leigh Sanders reported that members drive an average of fourteen miles to attend Sunday services. "The congregation comes from every direction on the compass, every socio-economic class, every political philosophy, every race, every creed." She quoted Dr. Walker Railey: "Some people are committed to a church in the middle of a city. First Methodist has been offered $35 million to pack up its bags and move from its prime central business district property. But we have many, many members, who have been members 40 or 50 years, who have fought the move. There are some people who feel a church needs to be in the middle of a city. There are advantages to being a large downtown church," Railey pointed out. "A person has the freedom to be anonymous, partly, to the membership and at the same time be embraced into the congregation." First Methodist, Railey says, is the "warmest, most compassionate congregation I've ever been around. It projects that kind of spontaniety that's kind of unique to downtown churches." Still, there is one problem with a large downtown church that can't be solved through social programs and money. "I really am bothered by the fact that I can't know where everybody lives, I can't know everybody's pain," Railey says. "Sometimes I go home feeling more like an executive officer of a small corporation than a pastor. That frightens me."

In a letter received from the Rev. John Thornburg, Conference Mission Secretary, in May, 1982 it was revealed that: "First United Methodist Church of Dallas is leading the Conference in second-mile giving as of April 1, 1982. In fact, the contributions from First Church total nearly 20 percent of all advance giving in our Annual Conference."

Two new staff members were introduced on Sunday, June 6, 1982. They were Rev. Susan B. Monts, who was to work with singles, and Rev. John D. Gondol, to work in evangelism.

Howard Grimes commented:

As Susan Monts has worked with the singles, she has deliberately gone after quality programs. One of the best things that she has done is to tie the singles in to the church. Some of the good leadership of the church has come from the singles she has developed, and she has really worked on this. Susan...has been able to develop a pretty solid program of teaching and fellowship and trips.

The Norrell Class celebrated its fifthieth anniversary on June 25-27. Noreen Nicol was president of the class at that time.

The Rev. Bill Childers joined the staff on August 1, and on the same date, Johanna Owens became a Music Associate.

Dr. Howard Grimes joined the staff as of September 1. Dr. Grimes commented: "Johnnie Marie and I came to First Church just as members in 1949. I came as a staff member in September, 1982, just after I retired from Perkins. I asked Walker what he wanted me to do. I said the only thing I didn't want to do, I didn't want to visit shut-ins all the time. I felt like I had something else to offer. And so he never did tell me what to do, and I just looked around and saw that nobody was doing anything about the field of communications."

For example, it was at that point we were on television every third Sunday, and sometimes there was no staff member at all in the TV truck, or it was Jo Biggerstaff or somebody who was sort of assigned for the day who didn't know what they were doing. So I just wrote out a job description and said this is what I would like to do, and this is what needs to be done, and I would like to try to do it.

I got through teaching at Perkins in the middle of July, and then had to move out of my office. I went to my first staff retreat the latter part of August, so

I had almost no time in between leaving Perkins and beginning at First Church.

By that time the staff had grown. Jo Biggerstaff was there in education and program, Susan Monts with singles, John Gondol in evangelism, and Larry Ravert as administrator. But it was not really a staff yet. It was just a bunch of people who were trying to get to know each other...And I think it was just about beginning to happen, about the time of the tragedy, and it kind of broke up during the following months, when nobody really was fully in charge. Gordon Casad was assigned to be in charge, but he hadn't been there very long, and most staff members didn't recognize him as being in charge.

But what Walker was doing was developing a staff. Soon after I went there, Lila Coffey retired. She had been around for a long time, starting out as a volunteer, then was paid part time, then full time, then retired. When Lila left, Laadan Smith was the only longtime staff member who was still there. ... When Lila retired, Laadan came in my office and said, "Well, I'll be the next one." And he's still here.

So that on the whole, I think that Walker did a good job of beginning to pull a staff together. During that period, a staff developed. ... We got to know each other, and we got to the point that we were willing to accept each other's quirks.[8]

On August 30, First Church held a real old-fashioned Chautauqua on the church parking lot, complete with box suppers and Dr. Walker Railey preaching. Entering into the spirit of the event, Dr. Railey and associate Larry Ravert, attired in formal tail coats, white ties, and stove pipe hats, arrived in a vintage automobile.

In the early 1950s, Bob Goodrich and Estelle Barber

initiated the Academy, a variety of classes on Sunday evenings. These short term courses, usually including choices of crafts, personal Christian development, and Bible study, were a success in terms of participation for many years. By 1981, total attendance in the courses of the Academy had dwindled to around twenty persons, and in the Fall of 1982, it was discontinued. The Sunday evening worship service, which had been the gathering time for all those attending the Academy, was discontinued about that same time.

In 1982, study groups were begun to meet weekly during Lent. These Lenten study groups are still going on, with a hundred to a hundred and fifty people taking part. Most of the groups met in homes, and were attended by people who lived in or near the neighborhood of the host. The groups were sometimes taught by staff, and sometimes by lay persons, and have continued in many of the same neighborhoods, often with the same people hosting and attending year after year.[9]

Dr. Grimes said: "It's extremely difficult to carry on an educational program in a downtown church except on Sunday. There are a few other weekday activities that have continued to work, mostly the Bach's lunch, and the Lenten lunches. Some people who just come because they are loyal. A few people drive in, but mostly the people are from downtown offices. Even the Wednesday noon chapel service is attended mostly by downtown people.

"I thinks it's fair to say that nobody has had as many things going on as Bob Goodrich had. When he was here you could still get people to come downtown at night. Now, most people don't want to come downtown at night. This is partly an uneasiness about being downtown at night, and partly changing family patterns.

"The youth program has had its ups and downs. When Joe Pool came in he did a lot of things, but I'm not sure it paid off in terms of numbers. Glenda Grothe was here for just a short while. And then Kim Gattis was getting lay

people involved. Now we have Marcus George. There's been a problem in youth ministry since the latter days of Bob Goodrich. We used to have larger groups, Youth for Christ, and sort of 'Baptist' kinds of things.

"I think the children's ministry has always been fair to good, and occasionally, better than fair. There were no major changes in children's ministry from 1980-86. The weekday day care program is in its third incarnation."[10]

Beginning on January 2, 1983, Dr. Railey became the host of the "Faith Focus" program on KXAS TV, Channel 5, that aired every Sunday morning at 6:30 A.M. Dr. Howard Grimes talked about the program and the church's media projects:

> *Walker selected the title, "Faith Focus." Vic Casad had been doing a talk show in the same time slot, when the now defunct North Texas Communications Council asked Walker to do a show to take its place.*

> *When I first began to work with communications, I knew nothing about TV, so I started learning: I would sit in the TV truck every Sunday; and in January, 1983, I began working on "Faith Focus;" and I began working with Andy Straitfeld. I also began, every chance I got, to say to people, "We're going to have our own television equipment."*
>
> *By the Fall of 1983 I finally brought together a committee, and we had a proposal to put in our own equipment for $100,000. Of course, we didn't have that money, so the Administrative Board voted to borrow the money to do it. We bought the equipment in 1984, and installed it that summer.*
>
> *We started at first just videotaping, and then we had our first live telecast using our own equipment in the Summer of 1984. We used mostly paid professionals to run the cameras and telecast controls for the first two weeks. We used our own*

volunteers on non-television Sundays, and then within three or four months we were doing the whole thing using our own staff and volunteers...I had no idea that it would develop as it has, with people wanting video tapes of the services and special programs to use at home.

As a consequence, I finally told them that I just had to have help, because the program had mushroomed so, and at that time we brought in Mark Eaves...One year we made about fifty tapes of the Child Development Program's special Christmas program.

We now (1988) have about fourteen people helping with TV on Sunday morning. Most of the time, there are twenty-five to thirty regular volunteers rotating through the Sundays each month. Three or four people have been the "bedrock" volunteers: Susan Sanders, Beau Williamson, Rollin Gary, Bruce Terry, and Joanne Hill.

We also had a radio program for three months some time after Mark Eaves came to work, maybe 1985, and then we ran out of money. Mark edited the worship service into a thirty-minute segment for WRR. I thought if we got it started people would contribute to keep it going, but they didn't, so we stopped.

About the only way you can know what impact TV is having is from the few instances you know about. Walker said that the biggest pledge we ever had was from someone who saw the service on TV one Christmas. And one time he got a $50,000 gift from a member of Highland Park who had seen the program! Also, you measure by who your audience is, from the people who gather that information.[11]

In February, 1983, the Rev. Larry Ravert developed a systematic plan for First Church to give emergency assistance of food, staffed by volunteers. In March, Laadan and Jo Smith were honored for thirty years on the church staff.

In April the Men's Bible Class adopted a resolution: "Whereas, the United Methodist Task Force on Language Guidelines, created by the General Council on Ministries on the authority of the 1980 General Conference, has issued a report contending that the Bible is 'sexist' and proposing that the words 'Lord' and 'King' not be used as synonyms for God in church literature and in worship services. The Task Force also suggest the use of the word 'Ruler' or alternating the use of 'King' and 'Queen', and Whereas, the Men's Bible Class of First United Methodist Church, Dallas, Texas, strongly believes that there are no logical or rational reasons for such drastic changes in forms of address used for the Diety for centuries by Christians throughout the world.

"Therefore, be it resolved, by the Men's Bible Class of First United Methodist Church, Dallas, Texas, that the 1984 General Conference reject any attempt to make the changes suggested by the aforesaid Task Force or to change any of the present wording of the Bible in respect to the Diety."

Two new staff members were presented June 5: the Rev. Joe Pool, Minister of Youth and Mr. Douglas A. Meyer, Director of Children's Ministries.

In that month it was also reported that Walker Railey was elected at annual conference in Wichita Falls to head the clergy delegation to General Conference in Baltimore in 1984, and Johnnie Marie Grimes was elected a lay delegate to the same General Conference.

Elizabeth (Beth) Watson joined the staff on July 15, and was placed in charge of handbell choirs, Bach's Lunch, conducting, and solo singing.

On April 11, 1984 a program was held honoring Bishop Goodrich, with the topic "Celebrate the Past — Claim the Future." At the same time, there was a lighting ceremony for new floodlights which had been installed to illuminate the

exterior of the church. The program script outlined the accomplishments of radio and television ministry in the past, present, and expectations for the future. It was presented by three readers: Bill Melton, Administrative Board Chair that year; Claire Cunningham, and Yale Griffis. In brief, the script read:

> *In this bi-centennial year of American Methodism, ...we move back in time...to 1949...to the planning ...and on February 9, 1950, the first episode of "The Pastor Calls" aired on Channel 4...and continued to be aired for 10 years...The TV ministry of First UMC expanded, as did radio, led by Bob Goodrich.*

After Bishop Goodrich spoke, Bill Melton reminded the Administrative Board that in October, 1983 they had authorized expenditure of up to $100,000 to make possible an increased presence of First UMC on radio and television. A committee, consisting of Beau Williamson, Chair; Lamont Bonath, John Craft, Rollin Gary, Sara Ivey, and Rob Ray, along with consultant Andy Straitfeld of AMS Productions had designed the new television broadcast system.

Bill Melton told the group that equipment was being ordered, and that training sessions were scheduled. The first live telecast using the new equipment was slated for September 9. He also told of plans for the videotaping of a new series of long-range Bible study, to be done by Walker Railey.

In closing that part of the program, Mr. Melton said, "Tonight we have celebrated our past. It is now time for us to begin to claim the future so that the world can truly become our parish."

And to introduce the lighting ceremony, Bill Melton said:

> *...this church stood on the edge of downtown Dallas for fifty years. The city is now moving on beyond the corner of Ross and Harwood. Thousands of people each week will view our*

church building from the Dallas Museum of Art. We want that building to be a sentinel for Christ at the crossroads of commerce and culture. To increase its visibility at night, you authorized the spending of the necessary money to light the outside of the building...follow Bishop Goodrich, Dr. Railey, and me to the outside to throw the switch which will show this building in all of its splendor, to those who see it from both near and far.

In June, 1984 Lamont Bonath joined the staff to assist Howard Grimes in installation and initiation of telecommunication equipment. Lamont, a senior at Perkins, was on staff until May 11, 1985.

Leaders of Dallas were attracted to First UMC during 1984. One indication is in a letter from Charles S. Anderson, Dallas City Manager, to Mac Kimbrough, who had invited Charles Anderson to teach the Men's Bible Class. Mr. Anderson turned down the invitation because of commitments extending a year and a half into the future, and closed by saying, "Sherril, my two sons and I are so thankful that we had the good sense to join First Church in Dallas."

On Heritage Sunday, September 16, 1984, First Church welcomed back two of its own: both Bishop Robert E. Goodrich and Bishop Ben Oliphint spoke on that day.

In the Fall of 1984, Walker was instrumental in bringing Bob Goodrich back to First Church as bishop-in-residence, much to the delight of the congregation.

The Commission on Education prepared and distributed to the congregation a booklet, "Bible Memorization Program," to be used in 1985 to encourage children and adults to memorize Bible passages throughout the entire year: "This booklet is presented to the congregation of First United Methodist Church, Dallas, Texas, by the 1984 Commission on Education. It is hoped that every family unit within this congregation will make a diligent effort during

1985 to memorize the passages included. It is felt that these passages, when committed to memory, may be recalled in times of sorrow, loneliness, grief, and trouble, as well as times of joy."

In April, 1985 the Television Committee and staff delivered a report to the Administrative Board on the past, present, and future of "The Impact Parish," on the metroplex. The report listed the past as beginning with the TV series, "The Pastor Calls," then the sharing of time donated by Channel 8 every third Sunday for the broadcast of worship services. In radio, WRR was cited for their role in broadcasting thirty-minute versions of worship beginning in 1954, and extending until 1984.

In the present, "Faith Focus," the public service program aired by Channel 5 KXAS was recognized. The report recalled:

> *In late 1982 the responsible committee asked Dr. Walker L. Railey to become the moderator-host of the program. He agreed, and Joanne Hill became Executive Producer and Howard Grimes became Producer. The first telecast of the program, taped in advance and renamed "Faith Focus," was in January, 1983. Since that time 118 programs have been produced through the joint efforts of First Church Faith Focus staff, the ecumenical committee (Catholic, Christian, United Methodist), and Channel 5.*

The Television Committee reported on equipment which had been installed, and proceeded to give an accounting of its present use. "In addition to the every-third-Sunday live broadcast of worship over Channel 8, the Television Committee now supplies Warner Amex with edited video tapes for use on cable. They are presently shown on Dallas Cable, over Channel 12, on Sunday at 2:30 P.M. and Thursday at 10:30 A.M. in Farmers Branch cable, on Channel 8 on Tuesday at 6:00 P.M. and Thursday at 12 noon.

"Dr. Railey with the Television Committee doing the

production in our building, has embarked upon the taping of at least 36 15-minute tapes called 'A Walk Through The Bible.' Thus far, he has recorded twelve, six on the Book of Genesis and six on the Gospel of Matthew. They are presently in process of being edited for church school class and other use at First Methodist, and for possible use beyond this congregation.

"Under the direction of Joanne Hill, the Children's Theatre Workshop has functioned for a number of years. Now it has added 'Television' to its name, and two programs, one taped in advance, and one partly live (with Dr. Railey as moderator of a call-in portion), have been offered over Warner-Amex, Dallas. Other children's programs are in process, and plans are being made for the continued production and syndication of 'Kid's Killection,' the first episode of which was recently produced and taped for future use.

"The request for video tapes exceeds the present capacity to produce them. It now appears that video tapes for group and personal use will be a much more important part of our television ministry than originally anticipated.

"All of the above is made possible through a small staff, consultants, and mostly volunteers. The present staff consists of Howard Grimes, Minister of Communications, and Lamont Bonath, Media-Minister-In-Training. Consultants are Andy Streitfeld and McKee Smith with Glenn Smith, Consulting Engineer. More than seventy-five volunteers make up the lay staff, the steering committee, the media planning and programming committee, and the media technical committee."

The report next spoke of the immediate and long-range future for television in the church:

"Plans are in the beginning stage for: new openings and closing for the worship telecast; making radio spots, under the leadership of Bishop Goodrich; planning for television spots; a shared ministry with other churches in producing tapes for use in Christian Education; co-production with

Perkins School of Theology of materials to be used in their continuing education, in First Methodist's adult education, and possibly by other groups; first contacts with the Division of Education of the Board of Discipleship for their sharing in the results of this work; and expanded and organized audio and video cassette ministry, with minimum charges for church members; for the home-bound, for people who just want a tape of something that has happened at church.

"...The possibilities of media development are virtually limitless — provided we can discover personal and financial support...Is it possible that First United Methodist Church, Dallas, has been called to provide for United Methodism in particular and for main-line Protestant churches in general a major television witness?... It's worth a try.... But we need your support — your prayers, your help, your finding of resources — to make our Impact Ministry increasingly effective in the Dallas-Fort Worth metroplex and beyond..."

In the Fall of 1985, Rabbi Zimmerman said his first meeting with Walker Railey was at a FDCC program at First UMC. Not long afterward in other meetings together, Walker suggested the idea of the Boswell Lecture series to Rabbi Zimmerman, and said he would talk to Dr. Boswell. Thus began a new friendship and understanding between Walker Railey and Rabbi Zimmerman.

Not surprisingly, then, Rabbi Sheldon Zimmerman was the Boswell lecturer on April 13 and 14, 1986. In the Fall of that year, Rabbi Zimmerman was the host of Faith Forum.

The parsonage family grew in 1985 with the birth of Megan Nicole Railey.

On September 2, 1986 the Men's Bible Class celebrated its sixthieth anniversary. Officers of the class for 1986-87 were president, C. E. (Count) Mays; first vice president, Terrell Harper; second vice president, Alan Chapman; secretary S.J.E. (Sam) Marshall; assistant secretary, Aaron Ellis; treasurer, Milam Wade.

At the Festival of the Ingathering on November 9, 1986, the goal of $2,055,387 for ministry in 1987 represented

nearly a $1,000,000 increase since the 1982 goal was announced just five years earlier.

More money, however, meant more programs, and more programs meant more work for the staff. Howard Grimes told of some of the things that were happening to the staff in 1986:

> *The first two or three years I was on the staff, for our days away we would go out to Northwood Institute, and then somewhere else, and then we started going to the Creson's. I think we really were in process of turning the staff around, so that we had a staff, not just a collection of people. ...it was a staff that pretty well covered what needed to be done, and to some extent, it worked together.*
>
> *And of course the main thing that happened was that more and more program areas began to be covered by staff members as the staff increased, and at the same time, the budget increased, too.*

> *It was a pretty good staff....But the staff needed positive leadership. And I remember saying, on one of those retreat days, "Walker, you've got to be pastor-in-charge. You cannot abdicate that and you do at times abdicate that." I don't know whether he heard me or not. And I would say that was at least one of the things that kept the staff from being as productive as it really needed to be. What often happened was that you spent so much time looking after details that you didn't do the big things.*
>
> *And of course another thing that I thought was true, was that I didn't think that the staff had much imagination, I didn't think it was very creative. Walker was creative, there was no question about that. Over and over again he would throw out ideas in his state of the church*

sermon, and nobody on the staff picked up on them. Walker was a good program person, particularly when you got him in a room with other people and started brain-storming about what can we do and how can we do it.

Walker preached his state of the church messages every January. I guess Karen Spencer still has all those sermons if you want to learn about the kind of creativity that Walker preached about. In one sermon he said, "By the end of this year I want to have 350 small groups in the church," and nobody ever did anything about it. I kept trying to get somebody interested in the idea, in the Commission on Education, for instance. And if I could have dropped everything else, I think I could have done it. But I was working myself silly in television.

Outreach certainly increased during Walker's pastorate. There was a time in the 1960s or 70s when First Church had a mission church in West Dallas. During the 1980s we began the food pantry program, the Christmas brunch for the street people, and several attempts made, not very successfully I'm afraid, to work with St. Paul United Methodist Church here in the downtown area. There was one trip to Bolivia, and the youth Appalachian service project, which may have begun during Ben Oliphint's time. Actually, I think we are doing more right now than we ever did under Walker's leadership. We have become active in the SAW project with the Habitat For Humanity.

I don't know that there was that much change in worship, from the Oliphint years to the Railey years, except for the preaching. This was not a drastic change, but the worship services became more alive. Walker, in his perfectionism, led the

staff in developing their skills in worship leadership. If staff members weren't doing it right when they started out, either Walker or someone else took them off and gave them some help. We came to have some of the best liturgists we've ever had under Walker's leadership in worship.

First Church is a much more connectional church now than before Walker came. The first year Walker was here he insisted that the apportionments be paid, and people grumbled. But Walker kept insisting until now the people are proud that they pay their apportionments, and that was a drastic change that Walker brought about.

Walker was president of the Greater Dallas Community of Churches during some of those years, and made First UMC raise its budget commitment to GDCC.

Walker got involved in a lot of civic affairs, and we increased the number of things we did for the downtown community, such as the weekday Lenten luncheons, Bach's lunch, and noontime worship services in the chapel.[12]

Jo Biggerstaff also had some comments about the pressures that were felt by the staff:

Mary Ruth Leavell became the Council on Ministries chair, and I, and many of the lay members, felt things were going well. But even during this time, staff members who attended the meetings were "bored out of their minds." Walker sometimes attended the meetings, but when he was there, he dominated what was said, and was too tense to sit and listen to members of the group. That's a period of time that I simply want to forget.

In January, 1987 Jo developed severe back problems

which were related both to stress and injury. To relieve Jo, Walker assigned Susan Monts to work with the Council on Ministries, and in June 1988, Doug Meyer followed Susan in the same assignment. Each of them has indicated that many of the same difficulties have continued. "I don't know what the solution is, unless it's to 'scratch' the staff from COM attendance, and let the laity do their own thing."

Looking at the development of First UMC from 1980 through 1986, Jo said, "Church school and the non-Sunday educational events are things I feel good about. The Council on Ministries has had some high points, but it has had major problems, frequently because staff members felt that nothing was happening.

"A few years ago, Walker taped a Bible study series which was really very good, going through the Bible and doing twenty minute segments on different books and themes. An intern from Perkins and I wrote study guides to go with these taped segments. I think we taped Walker doing some of his best work in that Bible study.

"We tried for several years to come up with innovative TV ministries in addition to the taping and broadcasting of the Sunday morning service, and the producing of Faith Focus, but this was one of those things that just sort of got lost. There were too many things already going on. Howard Grimes was the staff person assigned to this area, and he and Joanne Hill worked together to produce the weekly thirty minute interview talk show which Walker hosted, and for which Channel 5 gave time. Howard, whose strengths are theory and creativity, had to be the one to take the practical approach, being certain that the constraints of time and money were observed responsibly.

"During these years, we always had some empty space somewhere, and until now, we have never had groups as crowded as the Aldersgate, Covenant, and Seekers classes are.

"The offices of the North Texas Conference moved in and began leasing space at the invitation of Ben Oliphint. When

those offices moved to new quarters in August, 1987, the space that was vacated was refurbished and is now used for offices, and Sunday classes. We are still bursting at the seams, because we needed space for the young adults and their babies who are the growing population in the congregational. We have created three new classrooms for children, one of which is already crowded.

"The food service operation of First Church has opened six days a week for many years. With James Dillard's excellent food preparation and management, the food service has not needed to be subsidized by the general church budget. Several years ago, Alcoholics Anonymous made arrangements to meet Monday through Friday for lunch in the Texas Room. That regularity of income from this group of about fifty people has helped give stable income for operation of the kitchen. In addition, many of the regulars who eat lunch come from offices nearby. When the Downtown Family Shelter first opened, James Dillard came early every day, cooked all of the food for the resident families, and delivered it to the Shelter. The Shelter now has equipment which enables the families to prepare much of their own food.

"I think that these young people came because of Walker's preaching, and also because the Sunday service was a good 'performance,' precisely produced and well done. I sometimes wonder if we degenerated to the point where it was just a performance, or was there anything beyond the performance? It was very difficult for the leaders, the staff to feel that they had worshipped on Sunday morning. The tension during the last two years Walker was pastor was tremendous because of his expectation of perfection from staff leadership. Each of us taking part in the service wondered if we would fulfill his expectation of perfection. This was not a feeling which we experienced regularly in early 1980s.

"As far as reaching the young adults, we really were reaching them. By the time they joined the church they had

already joined a Sunday School class. That was good, because when they joined they were already part of what was going on. Consistently, people would say that they felt at home and welcomed, which is unusual for a downtown church. This is a warm, welcoming church.

"With the influx of young people, young children began to crowd the nursery. And parents and staff became aware that we had let the nursery run down, and we had older child care workers who did not always adapt easily to so many babies. But these young parents had their children in top rate day care centers during the week, and they expected the best care at church, too. Walker and Peggy Railey, with their two young children, were also aware of this need, and saw to it that the children's rooms began to be improved.

"The surge of young adult members brought about an emphasis on developing a Christian home, which continues to challenge us. With these baby-boomer parents, long term commitments for teaching were hard to get. Statistics show that baby-boomers make limited commitments. We have not yet completely adapted to that pattern, though our one-year commitment for teachers has helped.

"Our strong effort to assimilate people into the Sunday School has paid off. In this downtown church, if people are not in a small group, they may not feel that they are really a part of the church.

"In the early 1980s, people who watched the church service on TV, and as a result came and joined, for the most part did not have family here in this church, or even in Dallas. But the membership is varied. In January, 1989 a new class began which is made up mostly of young adults who are the third generation of their families in First Church. On the other hand, members of the Ark Class and the Genesis Class have few relatives in this church. And members of the Norrell Class, for the most part, do not have any children in this church.

"Pastoral care and counseling has been available through

all these years to everyone who seeks it. Our staff, and lay people, go to hospitals all over the city rather than just to those near the church. Every hospital where our members are patients is visited every day.

"Active members of First UMC are in the middle and upper income brackets, for the most part. A few families are wealthy, and several are upper-middle income. The lower-middle income people we have are active but quiet. I think that many of the lower-income people we have here are because of Joanne Hill, who has reached out to include children in the theater program, and has encouraged them to come to the Sunday School.

"Laadan Smith has probably reached out to street people longer and more regularly than anyone else. In his position as church Business Manager, he has given lunches to hungry people for many years. The church officially developed the food pantry program in 1983, which is coordinated by a staff person, and made possible on a daily basis by volunteers.

"When I first joined the staff, Walt Purkey worked with outreach ministries. When he left, I had the Outreach Commission for two years. We tried to educate the congregation about the agencies which we sponsored, and the benevolent giving of the church. After that, Bill Childers worked with the food pantry. Hugh Clark joined the staff in 1985 in this area, and Emily Brown worked with him halftime. When Hugh left last year, Emily began working thirty hours a week with outreach."[13]

Karen Spencer in speaking of the "skyscraper" proposal of 1984-87, said that the Bramalea people approached Walker about the possibility of building cooperatively with First Church, and they took him to Denver to see what they had done there.

As a result of that trip, a Church Building Project Committee was appointed. It consisted of Al T. Hearne, Terrell Harper, Johnnie Marie Grimes, Bill Bexley, Jr., Ed Thompson, H.L. Lonnie Land, Robert Owens, Frank Bacon, Ted Haldeman, and Rev. Gordon Casad.

The initial purpose of the project was to meet the church's need for more space, adequate parking, lease income and certain needed renovations of the church structure.

Toward that end, discussions were begun in the Fall of 1984 between the committee and Bramalea of Texas, Inc., and Enslie Oglesby whose property was on the corner of St. Paul and San Jacinto. Over two years and nine months of intensive negotiations followed. Architectural drawings were made of an Office Tower with underground parking for both the Tower and the church. Extensive negotiations were held with the city of Dallas on the acquisition of sub-surface rights for below ground parking below San Jacinto Street; a slight re-alignment of San Jacinto Street; and the right of exit in the small triangular island on San Jacinto Street from the underground parking levels.

Two models were constructed — one, to show the proposed building and its relationship to the church; a second model to show the church block in relation to the wider area of San Jacinto, Ross, Harwood, and St. Paul.

Unfortunately, a downturn in the Dallas economy brought the project up short. On June 8, 1987, the Project Committee and representatives from Bramalea of Texas, Inc. mutually agreed that, given the real estate and development situation in the Dallas area, further negotiations were unrealistic.

The Church Project Committee then recommended to the Board of Trustees on July 8, 1987 that the church terminate the March 13, 1985 "Memorandum of Intent" with Bramalea of Texas, Inc., and with Enslie O. Oglesby, Jr. The Board of Trustees voted to endorse that recommendation.[14]

Johnnie Marie Grimes commented later:

> *We worked about a year and a half on that project. We got the design — to connect the church and the education building — to connect those two streets and everything — it was a magnificent plan. But it was more than the church needed —*

we didn't need that much, except that it was an exciting thing to do for the city, almost more than anything else. We met regularly and did a lot of designing and planning...but it never really materialized — it was just too expensive.[15]

Concerning other staff, Karen Spencer said, "Ramon Womack was someone Walker had always wanted on his staff, and finally got him,... after Walker was gone. Walker cultivated and 'brought out' Joe Pool. Joe was very much a perfectionist, with much the same style as Walker."

Karen also said that Walker and Bob Goodrich felt that the more they were involved outside the church to bring the name of the church before people, the more it would help the church. The church became involved more in an outreach way because of Walker.

Concerning the special relationship between Walker and Dr. Howard Grimes, Karen said, "Howard Grimes could go to Walker and say, 'You need to do so-and-so.' Howard critiqued Walker's Protestant Hour manuscripts at Walker's request." Karen said that Howard Grimes was the staff person she could ask to go to Walker and talk to him about something that needed to be worked out. "He was like Walker's father."

In February, 1987 Walker and Rabbi Zimmerman collaborated in the Temple Emanu-El Sisterhood's annual Interfaith Sabbath. The choirs of First UMC and Temple Emanu-El blended in "the finest music program I can remember," says Rabbi Zimmerman. Walker gave the Ten Commandments and pronounced the benediction in Hebrew, said Rabbi Zimmerman.

Small group meetings were started with adults in their 30's from both congregations. Rabbi Zimmerman said that the cooperation and planning of the Judeo-Christian leadership from late 1985 to early 1987 had a prophetic and dynamic character. "It seemed that we could accomplish much," he said.

During the years that Walker Railey was senior pastor at

First Church, it seemed to the general congregation that they had one of the finest churches and one of the best pulpit preachers in all of Methodism. There was, indeed, "a new optimism" that the church and its pastor were headed for great things. There was much talk and speculation that Walker Railey would soon join the ranks of bishops that had served at First Church, Dallas...But it was not to be, for there were unseen and unknown forces that began to cast a dark shadow over Walker and the congregation as Easter of 1987 approached.

In April, 1987 Peggy Railey was found near death on the garage floor of the Railey's Lake Highlands home. She was a victim of severe strangulation. Dr. Railey became a prime suspect, charged, and was acquitted in a 1993 criminal trial.

At the time of this writing, Peggy Railey lingers in a near-comatose state in a Tyler nursing home.

In 1989, Bishop John Russell, in an interview with Lillian Sills, offered the following insight:

> *I would observe two or three things about the tragedy in 1987. First, I am not aware that any local church in United Methodism ever before has been confronted with that kind of devastating tragedy.*
>
> *Second, I was constantly amazed and impressed with how the church responded to that tragedy. The media would from time to time refer to a division within the church, but to my knowledge, there was not a division in the church. Naturally, out of that crisis, there would be people who would have different views, and maybe different views about Walker Railey, and they might have different views about what the church should do now, but there was never division. Not even during the time when a small group wanted to get up a petition to demand that Walker Railey continue as their minister, that soon faded away. I feel that the*

church responded in a magnificent way during that time, which underscored my feeling, my conviction, about the strength of the church, but I would have to say that the church was stronger than I thought, and than many people thought, because of the marvelous way that they responded. Coupled with that is that they were without a senior minister a little longer than is usual for a United Methodist Church. But the staff did a fine job and the Pastor-Parish Relations Committee did a fine job. They did a number of positive things during that period. They helped the people to deal with the crisis. They provided help for them. For instance, for a number of weeks they provided small group meetings, usually at night, with either a staff person or a psychologist to help the people deal with what was going on. And then they would close it with a worship experience. That was only one of the things they did, but that is a very positive way to respond to a crisis.

Now I think also that they have recovered in a very fine way from that trauma. There will always be some wounds there. The church will always have some wounds, but they have gone right on with being who they are and being the church.[16]

Chapter 14

Church at the Crossroads

1987 – 1996

Hal Brady came to First United Methodist Church, Dallas as the "Great Lifesaver" and the "Great Healer" according to Ralph Shannon, who was chair of the Staff Parish Relations Committee as we begin this era. Dr. Brady arrived from Atlanta, Georgia to assume the pulpit on December 13, 1987. With his fast talking southern drawl, he immediately began to set about healing the wounds throughout the congregation. He had wonderful support from his wife, Myron, and children; Brad, Elizabeth, and Jason.

Dr. Brady was born in LaGrange, Georgia and attended public schools there. He holds a B.A. degree from the University of Georgia and a D.Min. degree from Candler School of Theology, Emory University, Atlanta, Georgia. As a member of the North Georgia Conference he served congregations in Conyers, Decatur, Clayton, Alpharetta, Carrollton, and Atlanta.

Beyond the local church he has been a delegate to the 1988 General Conference and to 1984, 1988, 1992 and 1996 Jurisdictional Conferences. He has been a delegate to The World Methodist Council and Evangelism Convocation in Singapore in July, 1991 and in Rio de Janeiro in 1996.

Much healing had already been started by the staff which was capably led by Dr. Gordon Casad. He had been appointed Administrative Minister for the interim period. Rev. Ramon Womack was appointed as an Associate Pastor following the June, 1987 North Texas Annual Conference and added to the caring ministry of the church. The wearing of "I Will" buttons by many signaled the opportunity to "Commitment to our church, its witness, and its ministry," wrote Dr. Casad in a column in the weekly church paper "...when the loyal in heart can prove that loyalty to time themselves and to the church family."

The Fall activities were gearing up as usual. National recognition of the strong music program at First Church was given in August when Dr. John Yarrington was installed as president of the National Methodist Worship Group. In

September the North Texas Conference Office moved out of First Church into the new conference building. The church then began the remodeling of the basement area. At the same time, negotiations with Bramalea Developers were stopped as the real estate boom had come to a halt and possible church expansion was a dead issue. In addition to the annual budget campaign, Fall activities included the beginning of a new pictorial church directory, the adding of G. W. French as a lay staff member for evangelism, Laity Sunday with Ernie Martin as the speaker, and the Howard Grimes Appreciation Day on November 20.

From time to time, Gordon Casad would mention in his newspaper column the work of the Staff Parish Relations Committee, consisting of Ralph Shannon, chair, Sam Barlow, Veta Boswell, Lucy Fewell, Steve Jordan, Dr. Frank Oliver, John White, and Jean Wortley. They had agreed that the criteria would be that the person must be a good preacher, scholar, administrator, have social and political awareness, leadership capability, and ten to fifteen years experience in a downtown church. The final decision regarding the appointment would be made by Bishop John Russell but the committee served as a screening, advising, and consulting group.

On November 6, Dr. Casad wrote:

> *After months of planning, searching and deliberation, Bishop John Russell and the Cabinet of the North Texas Conference, in consultation with the Staff Parish Relations Committee of our church, has made the appointment of Dr. Hal Brady III to be the pastor of First United Methodist Church of Dallas, Texas.*
>
> *Dr. Brady is a person whose strength of character, warmth of pastoral concern, vision of the church, and great abilities as a preacher, most nearly fitted the profile of the person the SPR Committee was looking for. ...*

We can direct our energies to laying the groundwork for Dr. Brady's coming, and recommit ourselves to the challenging ministry and outreach that has made First United Methodist Church, Dallas, such a great church in this community.

Dr. Brady and his family responded warmly to such a welcome. He wrote in his first newspaper column on December 18:

WHAT A WELCOME — TRULY, TEXAS SIZE! We Bradys are so appreciative of your cordial welcome to First Church, Dallas. You are a warm, caring congregation, and we already feel very much at home. …

As Charles Kingsley noted,

"…all that we need to make us really happy is something to be enthusiastic about." For the entire Brady bunch, let me say again that we are not only delighted to be at First Church, Dallas, but we are genuinely enthusiastic about it.

Our enthusiasm extends partly, at least, from the glorious heritage into which we have entered. Dallas First Methodist is one of the signal churches in all of Methodism. The pastors here have been and are some of the finest and most distinguished ministers of Methodism. Your church leadership has been and is known everywhere for its expertise, quality and vision. It is a special joy to join in this endless line of splendor.

Our enthusiasm also evolves out of our vast potential. The future is bright here at First Church, and promises to challenge the best that is within us. Being located in the city of Dallas, Texas one of the great cities of America, is a unique privilege

and offers additional opportunities, responsibilities and resources.

The basic demand, however, will be for all of us to immerse ourselves in the reality of God's Kingdom. This will mean a deeper seeking of God's will, a genuine concern for the needs of others, and a certain willingness to risk. The God who challenges and provides, also creates the enthusiasm for the task.

Dr. Brady started 1988 by meeting the congregation in small groups throughout the city. Initially he held these each Monday, Tuesday, and Wednesday and eventually settled on Mondays and Tuesdays. He listened to people's concerns, dreams, visions, and began to formulate responses. By mid-year he set in motion a process to bring the budget closer to the pledging of the congregation in what he called a "livable program of ministry and mission for First Church."

A great portion of time was spent in reviewing and rewriting job descriptions, which resulted in several staff combinations. New additions included Fred Hight, Media Director; Tim McLemore, Minister of Evangelism replacing John Gondol who was appointed to the McKenzie Charge at conference time; Emily Brown, Director of Outreach; Marcus George, Minister to Youth; Helen Wareing, Education Assistant and Leisure Ministry Director; Beth Watson, Interim Minister of Music; Debra Heyt, Administrative Assistant in Music.

The Spring saw the continuation of the Boswell Lectures, featuring Dr. Paul M. Van Buren, from the University of Heidelberg and Director of the Center for Inter-Religious Renewal in Jerusalem. In March members of the Servants at Work (SAW) team completed their first house in Hamilton Park. The youth once again participated in the Appalachia Service Project during the summer.

Near the end of August, John Yarrington resigned as choir director.

By Fall, Dr. Brady was challenging the members to have a Clean Up Day. Hundreds showed up with dust rags, polish, clippers, etc., to work together and clean up the entire church. The congregation was again demonstrating its dedication to making FUMC's ministry as effective as possible. In November, the first Howard Grimes Golf Tournament was launched to benefit Media Ministries.

Dr. Brady enumerated his goals for 1989 to the Charge Conference, which included meaningful worship, broaden the outreach ministry, expand TV ministry, increase membership by 250 people, and place renewed emphasis on the Church School. He also planned to maintain a computer talent list of our membership, advance the new leisure ministry, expand on the small group ministry for spiritual growth, increased fellowship, community service and evangelism, effectively assimilate our new members to active involvement, expand responsibility to the city of Dallas and surrounding communities, and improve our physical facilities.

The launching of this last goal was the first item on the 1989 agenda of the church. The board approved a proposal to have a capital improvement campaign which included ten items for an estimated total of one million dollars. They included paying off the debt on previous facility expenditures, a new roof and cooling tower, renovating two restrooms for physically impaired accessibility, building a fire exit for the educational wing of the church, upgrading TV equipment, repairing the ceiling and painting the sanctuary, putting new carpet in the dining room, updating the pipe organ, improving the Rotunda wiring, and carpeting the halls around the sanctuary. On May 7-9 the "Meeting House Needs Mending" campaign was launched under the leadership of Mary Ruth Leavell.

The 1989 Boswell Lectures featured Bishop Bevel Jones of the North Carolina Conference. Bishop Jones had served as a mentor for Dr. Brady, as well as a close personal friend. He performed the marriage ceremony for Hal and Myron.

He also baptized Elizabeth, and later participated in her marriage ceremony.

On May 5, 1989, the Dickerson Chapel was rededicated after extensive refurbishing. The chapel was originally dedicated in 1949 as a memorial to James D. and Lucy Dickerson by their son, Clarence L. Dickerson and his wife, Mary. The renovation committee consisted of Claire Cunningham, chair, Cindy Baggett, Hal Brady, Gordon Casad, Thelma Goodrich and Dorothy Henderson, representatives of the music department and chapel trustees, John Beall and Lonnie Land.

The search committee announced in March that Ron Kauffmann had been selected as the new Minister of Music. Beth Watson, who had served as the interim director, was honored in May for her outstanding work as she left to take another assignment.

The church newspaper noted in May that FUMC had formed a partnership with Travis Elementary School on McKinney Avenue. This ministry of outreach continues to this writing, with hundreds of members involved in building a playground, tutoring, raising money at the annual carnival, supplying school supplies, helping on field trips, and sponsoring events to honor the teachers.

North Texas Annual Conference changes reflected Susan Monts leaving for an assignment in England and Sheron Patterson joining our ministerial staff. The conference also passed a very caring resolution regarding Peggy Railey, which read in part. "Be it further resolved that the North Texas Annual Conference affirm the efforts of Bruce Blake to solicit donations from across the conference for a trust fund that will provide a 'safety net' for health care needs Peggy Railey may have beyond the coverage of social service benefits...."

Dr. Brady with the help of his wife Myron, Penny Bryce, and Betty Thornhill mobilized the church to stage a giant Garage Sale on September 8-10. An incredible effort was made by many (including non-members who donated or

bought just to have a part of helping). The goal was $50,000 and the amount raised was $108,338.20. Dr. Brady wrote in his newspaper column the next week:

> *...I want to share a few additional reflective thoughts. First, we raised a significant amount of money for Peggy Railey and, prayerfully, this loving concern will enhance her health care. Secondly, a vehicle of healing was provided for the church and community to express its compassion. Third, friendships were made and deepened in our First Church family. Fourth, the basic needs of other people and their kin were provided at an affordable price. And, fifth, God once again demonstrated God's miraculous power through the commitment of God's people working together. What an incredible event! What an incredible church!*

This busy Fall also saw a restructuring of the financial campaign. A unified budget was adopted to minimize special offerings and calls. Church School classes were asked to adopt a benevolence or two from the budget, rather than have many outside projects. The budget also reflected what had been started the year before of matching the payment ability of the congregation closer to the budget request.

We celebrated the arrival of the new United Methodist Hymnals and had an outstanding Laity Sunday, with Beverly Brooks, chair of the Administrative Board, delivering the address.

Advent season began with two losses to the congregation. Dr. Gordon Casad, our Executive Minister died suddenly on November 27 and Dr. Howard Grimes died of cancer on December 11. Their services of the Celebrations of Life were true affirmations of what it is to be a Christian. Howard and Johnnie Marie had served faithfully as the teachers of the Aldersgate Class for over thirty-seven years.

As we started the decade of the nineties, Dr. Brady wrote in a January church newspaper column:

Let me say it again. We at First Church, Dallas, certainly have one of the great churches in America. There are so many good things happening here, that it simply fires the imagination. The membership is increasing at a steady pace. Our Sunday School is ever enlarging and the quality of teaching remains excellent. The choirs continue to expand and make our hearts glad with their music.

We have just finished 1989 in grand, glorious style—taking care of all our financial commitments 100%. We are currently in the process of seeking a new Business Administrator for our church. Small groups are developing rapidly and promising real hope for renewal.

For all this and more, I am deeply grateful.

The church programming continued with a celebration of Black History Month with talks by Rev. Sheron Patterson, Dr. Henry Masters, and Rev. Charles Stovall. Dr. Brady, along with Bill Regan, Administrative Board chair, appointed a Strategic Planning Committee which labored for over a year looking at demographics, ideas, and possibilities to reach the unchurched and the churched and making disciples. The Bach luncheons continued featuring mid-week musical programs. SAW reported a ribbon cutting on the home on Gurlie Street where they had worked for ten months with over 300 volunteers. The annual Boswell lecture featured Dr. Dennis Campbell, Dean of the Divinity School, Duke University. The University of the Spirit opened with many mid-week offerings for educational opportunities.

Ray Andrae was hired as the Business Manager and began to push to get all facilities in order. By May, "The Meeting House Needs Mending" concluded its first year by paying off the debt to the Texas Methodist Foundation. Soon the Facilities Committee reported the roof work was completed. Work continued on the physical facility with the

sanctuary repaired and painted for the first time since 1970, the new inside fire escape was added in the educational wing, the church grounds relandscaped thanks to George and Veta Boswell, and the Church School classrooms were spruced up. Joyce Wilmoth and Myron Brady were instrumental in refurbishing the office areas.

Our Kesheth Dancers were invited to dance at the International Gathering of United Methodists in Fort Worth. The Advent season was approached with a warm feeling that much had been accomplished to further the mission of the church. As usual, the end of the year presented great financial challenges, but the congregation responded so that all conference obligations were paid.

As 1991 began, Sheron Patterson was assigned to The Crest-Moore King United Methodist Church. A search committee recommended the hiring of Sandra Hitz as Director of Outreach Ministries. Other significant staff changes were the retirement of Florence Simons, the assistant organist, and at conference time, Tim McLemore was appointed to organize a new church in Flower Mound. Rev. Craig Heenan was appointed to FUMC as the Minister of Evangelism.

More emphasis was focused on year-round stewardship that teaches tithing as a biblical concept, improvement of the cash flow and payment of apportionments on a monthly or, at least, quarterly basis. The annual budget planning involved numerous lay leaders looking at all commitments. Despite hard economic times for some, a successful campaign was conducted.

In 1991 a large trust fund was set up by Robert B. and Gladys Long, and would be known as the Gladys and Robert B. Long Charitable Trust. The net trust income is distributed at least annually to and for the benefit of First United Methodist Church, Dallas. The income is to be used by the church to support the religious activities of the church, including the Yale B. Griffis Foundation. The approximately $50,000 annual interest income is divided with eighty

percent for the church and twenty percent for the Yale B. Griffis Foundation. Payments have been coming in twice a year and will continue until the year 2017, at which time the payments will be greater.

The media ministry continued to be significant. First Church was on Channel 8 every third Sunday and judging by the letters was becoming more popular. WRR radio carried a message each Sunday at 7:00 A.M. and the midnight service for Christmas Eve was televised on Channel 8. Dr. Brady's stated goal was to expand this ministry to every Sunday, if possible.

The choir received an invitation to be the opening choir at the 1992 General Conference. As well as a great honor, this immediately presented a fund-raising challenge. Among the first projects was a garage sale in late January. There were other projects to enable over 100 people to journey to Louisville and present a program that made every member very proud of our wonderful music program.

The Spring activities included continuation of SAW, the Disciple Bible Study, Variations choir vaudeville fund raiser, "First the Word" series with Dr. Virgil Howard, Parenting workshop, Rotunda features of "Will the Real Jesus Christ Please Stand Up," "I Remember Mama," and Poco Musical, Bach luncheons, Lenten Series, and the Boswell lecture featuring Bishop Monk Bryan. Two significant seminars, addressing life transitions, were the Marriage Seminar and Divorce Recovery Seminar.

First Church had also started an alternative worship service on April 4 called First Saturday Worship Service. One such service reportedly had between 150 and 175 street people in attendance. The service concludes with a breakfast being served to the worshippers.

This service is still continuing at the time of this writing with an average attendance of 75-80 participants.

Individual Church School classes took on fund raising projects to finish out the "Meeting House Needs Mending" campaign. They were greatly helped by an anonymous gift

of $50,000 for carpet in lower areas from a non-member who worked downtown and often ate lunch in the dining room.

Once again conference time brought staff changes. Lane Tunell left as the Director of the Singles' Ministries and Rev. Leta Gorham came as the Minister of Evangelism. Soon after Rebecca Gruber left as Associate Musical Director.

Dr. Brady was honored in two ways. First, he was selected to be one of three Protestant Hour speakers from the South Central Jurisdiction. Later, he was elected to the Executive Committee of The World Methodist Council and the World Evangelism Committee. This necessitated a trip to Varna, Bulgaria for a meeting. He was able to get a progress report on our mission project of sponsoring a new church in Trnava, Czechoslovakia.

Fall programming started with Rally Day, staff of six children's choirs, Faith education seminars, Bach luncheons, a lively financial campaign with a pep rally on the lawn of the Dallas Museum of Art and a homecoming queen, Johnnie Marie Grimes. Advent season came and hundreds participated in the Christmas brunch for the homeless. This holy season once again climaxed with the beautiful Christmas Eve service being telecast on Channel 8. The year-end financial obligations successfully paid the apportionments, but not all of the benevolences.

New Year's Day 1993 found Dr. Brady in Rio de Janeiro planning the World Methodist Conference for 1996. January 8 Laity Sunday was celebrated under the leadership of the Lay Leader, Claire Cunningham. Pat Deal, North Texas Conference Lay Leader, brought the message. The Administrative Board, with Richard Stephens as chair, adopted a five-year strategic plan, "We Are the Difference" with a mission of "Making Disciples for Jesus Christ."

January also saw the organization of a mission team that would go to Bolivia in June. A "White Llama" sale was organized to benefit the trip. The tight economy had taken a toll on the budget campaign and it became necessary to

reduce staff and redo the budget to comply with the pledges that had been made. The reduction was made mostly through voluntary severance packages, but it resulted in a sparse staff.

Dr. John Deschner of Perkins School of Theology was the Boswell lecturer in March.

Late the previous Summer when Walker Railey was indicted for the attack on Peggy, Dr. Brady wrote in his newspaper column, "we are always on the side of forgiveness and healing." As the trial of Walker Railey commenced in San Antonio, Dr. Brady offered small group meetings with professional psychologists present. He wrote in his column, "Again, I cannot overestimate the importance of prayer, acceptance and support of others, patience, tenacity of purpose, and trust in the living God. As ever, the need is great, but the grace of God is greater and entirely sufficient."

The Resurrection Fund, usually taken at Easter time, received the good news of a $25,000 grant from the city of Dallas to help the needy. Volunteers also helped raise $2,500 for Travis Elementary School at its carnival.

On the Spot, Dr. Brady's book of radio spots, was published in late April and was well received. This is a collection of one minute messages that are very thoughtful. KLIF and later KRLD were the major stations which carried the spots.

Throughout the year, an audit of the membership, person by person, had been conducted under the leadership of lay members, Lucy Fewell and Roy Hallmark. Membership in 1987 had been reported as 6,300, but only 5,000 names could be identified. During the next two years these were checked and names of persons who had left the congregation in the 1930s, '40s, '50s, '60s, etc. were identified. By the end of the year, 1,800 names were found who were either never members, moved, or lost. The bishop and district superintendent and the church agreed that it would be best to remove these "unknown" members

continuously rather than dramatically. Dr. Brady made this statement to the Administrative Board. "The plus side is that the rolls will soon have integrity, our ministries will be stronger and our finances will be sound."

The annual Variations' Homecoming Concert was well received by a large audience. Later the choir did a benefit concert "For the Love of Music" for the Family Gateway. At the end of June, Ron Kauffmann resigned as Minister of Music.

A Christmas tree appeared in the gallery in July to collect school supplies for Travis Elementary School. This project continues to be ongoing. Sarah Squires took on the responsibility of Youth Minister along with Director of Children's Activities. About this time children's sermons became a regular part of the worship service. Also significant for children was the complete remodeling of the younger children's area. Jay McLure had donated a significant amount of the funds in memory of his wife, Fon.

Two more staff changes occurred when Jo Biggerstaff resigned as Director of Christian Education and Walter Jones became the Minister of Education. The Fall closed out with a Christmas Bazaar, the budget campaign well under way, and the tenth Christmas Brunch for the needy.

Dr. Brady gave his State of the Church message at the Charge Conference. When he talked about plans and goals for the future he said:

> *"Being caught in a crack of History" is especially true for downtown churches in large American cities. This is especially true for a church like First Church, Dallas. Balancing innovation with appreciation of tradition is going to become more and more important as we move through the days and years ahead. A willingness to evaluate "sacred cows" and change our ways and being willing to fail will also be an important ingredient to future First Church relevancy.*

Having made these comments, let me say that Jesus Christ is the answer to this world's need. But Jesus Christ breaks old wineskins and often comes in surprising and unexpected ways.

...I have said it before, and I say it again, the future of First Church, Dallas, is simply unlimited. It can only be limited by our lack of vision and our fear of the possibility. By the Grace of God, First Church will continue to move forward, a blessing to our community and world and serve as an exciting sign of God's kingdom.

New ideas were tried in 1994 as First Church began a contemporary worship on Saturday evening at 5:30 and Sunday night live — a fellowship time of suppers and entertainment. Worship was the center of Dr. Brady's goals, but much more was happening. Hospital Ambassadors were begun, First to Care teams for persons living with AIDS were formed, leaders listened to Dr. Lyle Schaller as he talked about the needs of the church of the future, "Bring a Friend Sundays" were started, and we finally retired the debt for "Meeting House Needs Mending." We reinstated the communion rail offering for special benevolences, enjoyed new church directories, and began to listen to Dr. Brady on KLTY and later KLIF radio with his one minute spots. The church also responded with an offering to Lancaster United Methodist Church after a tornado did severe damage to their building.

At the annual conference, Leta Gorham was ordained and appointed to Urban Park United Methodist. Dr. J. Mac McPherson was appointed as the new Associate Minister.

After forty-five years as either the church organist or assistant, Elizabeth (Libby) Soderstrom retired. The sanctuary was packed for a wonderful tribute to her. The church was very blessed as a duo team of Dana and Tim Effler was announced to assume the positions of Director of Music and Arts and Organist.

The World Communion Sunday celebration brought news of our mission church in Czechoslovakia. Soon after, Dr. Brady went to Estonia for a World Methodist Council executive meeting and had a first hand report.

Nan Mulvaney, Administrative Board chair, showed her deft leadership skills as the various task forces began planning for our Sesquicentennial year. The Outreach Commission continued to be busy on its various projects. The Christmas Brunch was a tremendous effort of hundreds of volunteers as over 1,400 attended on December 16.

Dr. Brady always tried to remind us of who we were. He wrote in his newspaper column on December 2:

> *The late Howard Grimes once made this observation, "The church, while coming to us as a gift, must be accepted with a sense of obligation. The individual when he/she has been spoken to redemptively must then respond in terms of commitment and faith."*
>
> *How correct Howard was!*
>
> *As I was thinking about Howard and his remarks, I was reminded again of what a great gift we have in The First United Methodist Church of Dallas. First Church has ministered to Dallas, the community and world for the past 148 years. It has been blessed with so many outstanding leaders, both clergy and laity. The lives of thousands have been touched for good. In addition, the potential for mission and ministry at First Church is greater today than ever before. What a gift we have.*

Early 1995 found a resumption of the Town Hall meetings with Dr. Brady so that he could listen to the people. Don Hanmer served as Administrative Board chair. The Martin Luther King, Jr. Day celebration was jointly sponsored with St. Paul's United Methodist Church. A new electric sign on the back of the church told the "City" what

was happening weekly. Our First to Care Ministry to the people with AIDS received recognition at an award ceremony where FUMC members David Keeber, Steve Krebaum and Bea Mackey were honored. The children (and adults) were treated to a special program by Trout Fishing in America, a delightful duo of musicians.

Bert and Gerry Cantwell were honored with a luncheon sponsored by the Genesis Class in March. Bert and Gerry had served the church in so many ways, like Administrative Board Chair, but had been the starting sponsor of the Genesis Class. An endowed scholarship was set up in their honor to "assist parents who are faced with child-care expenses while continuing their education and provide $2,000 a year toward payment of fee/tuition at a certified child-care institution."

Media Ministry celebrated ten years of producing their own Sunday TV, although there had been a TV ministry since 1950. The Prayer Room celebrated its first birthday. In April, First Church hosted all of the mayoral candidates for a public forum and then in May hosted a "Peace in Dallas" forum with city leaders.

As the annual conference approached, well wishes were given to Doug Meyer as he received an appointment as Director of Christian Education at another church. He had served FUMC for ten years in ministry to children, family, singles, mature adults, and members in ministry.

Sprucing up of classrooms occurred as members were invited to join the "Paint Team." The Outreach Commission sponsored a benefit concert at the Meyerson Symphony that featured the Hampshire County Youth Orchestra of England and FUMC's Chancel Choir. This netted over $7,000 for outreach projects. A new pictorial directory was started to be ready for the Sesquicentennial. Dr. John Holbert of Perkins School of Theology was the Boswell Lectures presenter. Martha Latimer, the church librarian for many years, was honored along with the volunteers. Laity Sunday was

celebrated with President Gerald Turner, the new president of SMU, giving the address.

First Church received notice in late October that it had been chosen for the Faith and Values Channel for 1996. Parts of the weekly worship services would be telecast across the nation for the entire year.

November began with a very successful Holiday Bazaar held through the lower floor. Communion was celebrated with a special offering to Africa University, a project of The United Methodist Church in Zimbabwe. Loyalty Sunday saw a good response to the budget, but as usual, work needed to continue. Over 1,300 attended the annual Christmas Brunch. The culmination of the year again was the beautiful midnight service on Christmas Eve televised by WFAA.

In January, 1996 the Resurrection Fund received some good news. It was given a $2,000 grant from the Dallas Foundation and a $7,300 grant for utilities and rent help from the City Emergency Shelter. It was a blessing to know that others recognized the quality of service the church was providing.

The January 12 church newspaper reported that once again our Martin Luther King, Jr. Day speaker was Dr. Sheron Patterson and that we had met all of our financial obligations to the conference. This would receive special applause as Jean Wortley, the new Administrative Board chair would call the meeting to order. Dr. Brady wrote, "by God's grace, the impossible becomes possible." Staff additions were Doug Handlong as Youth Minister, Jim Watford as Singles Minister, and Wallace Chappell as Evangelism Minister.

A new Rotunda Series of six presentations had been planned for the Sesquicentennial. The first play, "Inherit the Wind," had a gala opening on February 9. This initiated a whole year of activities celebrating First United Methodist Church in downtown Dallas. The directors were Elizabeth Peabody, Karon Cogdill, Dana Effler, Tim Effler, Sandra Hitz, and Mahlon Knight. This once again illustrated the multitude of talent in the church.

The official Sesquicentennial kick-off was February 11. The congregation and television audience of WFAA saw at the unified worship service at 11:00 A.M. the choir in new robes, singing an anthem by Jane Marshall, commissioned for the celebration; special presentations by Dallas Mayor Ron Kirk and County Judge Lee Jackson; the prayer by Bishop Monk Bryan, and a short history of the church by Lay Leader, Claire Cunningham. Dr. Brady's sermon was "A Church A Wall and A Mind to Work." By the time of the closing hymn, "A Church's One Foundation" worshipers were filled with spirit, enthusiasm, and gratitude.

This was followed with the Lenten series called "Papa Was A Preacher." It featured sons of current or former ministers of First Church: Reverends Clay Womack, Don Underwood, Vic Casad, Clayton Oliphint, and Paul Goodrich.

The next celebration event was of "One Great Day of Service."

More than two hundred members assembled on a Saturday in April to do work either in the church or at one of half a dozen community areas. Of note also during this time was the Norrell Class banquet. This Sunday School class was the genius of the establishment of the "Golden Cross" at First Methodist Church, in 1928. "This offering shall provide financial support to care for sick persons, older persons, children and youth, and persons with handicapping conditions. Special emphasis shall be given to aiding those ministries which provide direct financial assistance to persons in need." *The Book of Discipline of The United Methodist Church* ¶731.4.(35).

The Chancel Choir under the direction of Dana Effler staged a concert on a Sunday evening in mid-May called, "A Church is Born."

This magnificent presentation can be recalled over and over again as the choir made a recording which will be a keepsake of this evening.

The Sesquicentennial Gift Campaign was launched May 17. The goal was $150,000 to redo the sound system, refurbish the Crossroads Center, and update some of the restrooms. The new pictorial directories arrived in May.

Celebrations continue. Annual conference returned to First Church for their worship services. June 21 was a special "Golden Cross" celebration. Elizabeth Peabody, who had directed an annual musical for many years, chose an appropriate musical, "George M," presented July 4-6. It presented life soon after the turn of the century. In September, Texas Senator, Kay Bailey Hutchison, came to bring special greetings of the importance of First Church to the city. Even the annual church picnic in September was nostalgic as it was held in Old City Park as it might have been in yesteryear. A letter of congratulations from President Bill Clinton was received and read to the congregation.

In September, 1996 an anonymous donation of over $200,000 was given to First Church, Dallas. The gracious anonymous donors stated that the gift was being given in appreciation for the ministry of the First Church staff. Thanks to the donors, the designated gift included: A Sesquicentennial Gift campaign contribution, Nursery and Children's Division improvements, Radio/Television Fund contribution, Goodrich Foundation contribution, the pay-off of the bus loan and the purchase of a new van that is better equipped for the elderly. In addition, a large pre-paid contribution was made to the church.

Perhaps the climax of the celebrations was a musical drama called "First Beginnings," the story of the Sesquicentennial Years presented on Sunday, October 13 in the sanctuary. It was written by John Atherton, Joyce Ashton, and Jim Balliet and featured the Chancel Choir and Kesheth Dancers. The evening began with an old- fashioned dinner on the grounds.

During all of this activity, Dr. Brady was busy representing the church as a whole. He served as a reserve delegate to General Conference in April, Jurisdictional

Conference in July, and The World Methodist Conference in Rio de Janeiro, Brazil in August.

But always looking ahead, staff and laity began planning the 1997 program. They were given an assist by good seminars held in Granbury at the first Women's Retreat that asked, "How can we be a more effective, caring church?" The general effectiveness of this church is attributable to many, but two staff members need to be cited for outstanding service and dedication. Karen Spencer, Administrative Assistant to Dr. Brady, and Mary Cox, Financial Secretary have served during this entire era with great distinction and loyalty.

As we drew toward a conclusion of one-hundred and fifty years, we thought back to the concluding words of Dr. Brady at the 1995 Charge Conference.

> *So what should we do as First Church, Dallas? One alternative is to sit on our laurels — just take it easy. Not seize our opportunity and responsibility. We can fiddle while Dallas burns! But, we aren't going to do that, God willing, we aren't going to do that! Simply put, First Church, Dallas, is just too important for the forward advance of God's Kingdom!*

Appendix

HISTORY

Appendix 1

Becoming a Preacher

If a lay member of a "class" had speaking ability, and an interest in preaching, he was immediately offered opportunities to prove himself locally as an "exhorter on trial." If he did well, he received a one-year license to "exhort" from the quarterly meeting. This enabled him to help the preachers, even assisting in their circuit rounds. If he felt "called" to the itinerant, or traveling, ministry, he applied to be taken "on trial" by the annual conference. If not, he usually became a local preacher within his class or church, sometimes "supplying" a pulpit or a meeting when no appointed minister was available.

During his "trial" period, he could not administer the sacraments. After a two-year satisfactory probation period, he was examined by the annual conference as to doctrine, conduct and ability and, if he passed, received "full connection." After another two years, he was eligible for ordination as a "deacon" by the presiding bishop and he could now assist with the sacraments. Two years later, he was eligible for ordination as an "elder."

This process often started early and progress was accelerated by need and ability. For example, Peter Cartwright was an exhorter at seventeen, a traveling preacher at eighteen, deacon at twenty-one, and a presiding elder at twenty-three.

With exception of the exhorter status and escalating academic qualifications, the process is essentially the same today.

Appendix 2

Profile of the Dallas Class of 1860

From the establishment in the village of Dallas of the Methodist class some time before 1850 until 1859, the membership grew to about 30. In 1860, there was a major increase, doubling the size of the congregation. A revival, pre-war tensions, a growing population, and the plans for building a church building that year undoubtedly all played roles in this achievement. (The building was delayed by the war until 1868.)

This profile is made possible by the discovery of the class membership rolls and the United States Census of 1860.

Class of 1859		1860 Additions	
Name	Age State	Name	Age State
T. F. Crutchfield	47 KY	Sarah Sayre	27 MO
Francis Crutchfield	40 KY	Agnes Gallagher	24 TN
Lucy McDermott	50 PA	Ella Leonard	24 KY
Lucy Latimer	31 VA	C. G. Newton	44 CT
Andy Moore	33 KY	Elizabeth Newton	25 IA
Sarah Moore	31 KY	Charles Newton	22 IN
M. M. Thompson	43 TN	J. C. McConnell	22 MO
Rebecca Thompson	40 VA	Nancy McConnell	17 MO
Mat J. Moore	21 AR	N. H. Darnell	53 TN
Virginia Tuberville	18 TX	Jerome Harris	26 TN
D. B. Thomas	32 NC	Susan Fletcher	30 MO
Ed C. Browder	35 MO	Catherine Taylor	16 TN
Elizabeth Browder	27 TN	Z. S. Floyd	29 KY
Isham Browder	34 MO	Mary Floyd	24 IA
Lucy A. Browder	30 VA	Charles Johnson	28 PA
Lucy Jane Browder	60 VA	James Brown	20 KY
Nate Burford	35 TN	J. W. Elliott	46 VA
Mary Burford	22 TN	E. P. Elliott	36 VA
Hannah Bowles	16 MO	Elizabeth Elliott	10 TX
James M. Browder	37 KY	Mary Bellamy	10 TN
William B. Browder	12 MO	Josephine Latimer	12 TX
William Younger	22 KY	John Lane	25 KY
William Potter	52 TN	Matilda Potter	27 GA
Ophelia Eakins	23 KY	Isabelle Piper	24 KY
N.C. Floyd	64 KY	G. Crouse	25 GA
Susan Floyd	58 GA	Nancy Crouse	25 NH
A. D. Rice	41 KY	Mary Phelps	13 TX
Zeriah Rice	31 IA		
Sarah Beeler	50 OH		
A. M. May	42 KY		
Mary May	36 KY		
J. M. Bartey	32 Hungary		

Analysis

Origin of Birth	**1859**	**1860**
Kentucky	11	5
Tennessee	5	5
Virginia	4	2
Missouri	4	4
North Carolina	1	0
Georgia	1	2
Arkansas	1	0
Texas	1	3
Iowa	1	2
Ohio	1	0
Pennsylvania	1	1
Hungary	1	0
New Hampshire	0	1
Connecticut	0	1
Indian Terr.	0	1
Mississippi	0	1
	32	**27**

Average age of the people in both reports:

1859

14 Men	37 years oldest 64 youngest 21
16 Women	35 years oldest 60 youngest 16
(1 Boy	12 years)

1860 Add.

13 Men	33 years oldest 53 youngest 20
12 Women	25 years oldest 36 youngest 17
(4 Girls	10-13 years)

1859 – The married men averaged 7 years older than their wives
The differences; 2,3,4,5,6,6,7,7,8,10,14,15 years

1860 Add. The married men averaged 8 years older
The differences; 0,1,5,5,5,5,5,7,8,10,12,19,25 years

1859 – Five members who had spouses who were not members.

1860 Add. – Six more members.

1859 – The married people averaged 3 children at that time (more were born to them after 1860).

1860 Add. – Averaged 2½ children.

*Occupations**

	1859	1860	Total
General Business	3	1	4
Craftsmen	4	8	12
Farmers	4	2	6
Professional	4	1	5
Laborer	0	1	1
Housewives	11	11	22
Children (10-13)	1	4	5
Student (16-18)	1	1	2
Domestic	1	0	1
Widows	2	0	2
	31	**29**	**60**

* Editors Note: These numbers do not correspond with the totals on page 310.

Appendix 3

The Hardships Preachers Endured During Reconstruction

The following excerpts are from the Dallas District minutes — 1868-1874:

We find that there is great suffering and destitution among the preachers of the Dallas District. On our Circuit for instance, the preacher has received nothing from his charge, or on any others almost nothing.

We are not inclined to think that our people have lost their willingness to support the ministry, but that they lack the ability. We suggest the presiding Bishop enlarge our districts and circuits so that the travelling preachers may have employment all the time in their respective charges.

Resolved that every member should contribute to the extent of his ability to the support of our ministry.

"Boarding around" (living with member families), renting, and supplying a parsonage were the options for housing the badly underpaid itinerant preachers and their families. Quoting from the minutes of 1874:

Boarding is the most objectionable. It is the most expensive, because neither the preacher nor any of the family supports to any extent the family, which they might do, if they were housekeeping by gardening, raising stock and fowl raising. The host will expect to be paid additional for the trouble of keeping boarders. The pride of keeping a luxurious table stimulates the host to extra expense. Even if it were the cheapest, it ought not to be adopted, because it is an invasion of the minister's domestic rights and privileges.

Appendix 4

Jewish-Christian Brotherhood in Dallas

Although there was blatant anti-semitism in the writings of Bishop George F. Pierce, and in the actions of neighboring towns such as Weatherford, Dallas was an oasis of close brotherly cooperation between the Christians and the Jews in the nineteenth century.

From the time in the early 1870's when the Sanger family reached Dallas with the advent of the railroad, the bonding started with a strong Masonic connection. The first meetings of the Hebrew Benevolent Association were in late 1872 in the Masonic Hall, where virtually all of the Christian congregations had been meeting for some eighteen years. Alex and Philip Sanger joined the Masonic Order and made good friends of the Methodist and other Christian preachers and laymen who had founded the Tannehill Lodge, owner of the Masonic Hall.

HISTORY

The Temple Emanu-El

The Temple Emanu-El, a congregation of Reform Judaism, grew out of the Benevolent Association in 1874, and two years later they constructed a combined temple and school close to the First Methodist building on Commerce Street. On the day of the dedication of this fine brick structure, all of the church bells in Dallas were silenced out of respect for the ceremony. The overflowing crowd came from every congregation in the city.

The listings in the city directory under "church" always included Temple Emanu-El rather than having a separate category.

The German society "Turn Verein" not only invited Jewish membership, but elected a Jew as president. Many Jewish functions were held in this German hall and many Christian meetings were held in the Young Men's Hebrew Association hall including Christmas programs, featuring Santa Claus and family, according to *The Dallas Daily Herald* of December 23, 1883.

When the exclusive Dallas Club was being formed and built in the late 1880's, there was open membership with Jewish and Christian business leaders. Excluding Jewish membership began at the turn of the century with the development of the Dallas Country Club.

Christian-Jewish cooperation on charity began with a United Way type program suggested in 1883 by Rabbi Shuhl of Temple Emanu-El. In 1907, the first of many Union Thanksgiving services included the suggester, Rabbi William Greenberg, again of Temple Emanu-El and attended by the First Methodist pastor, J. W. Hill, who gave the invocation.

During the depression, Rabbi Lefkowitz, W. C. Martin and the Baptist pastor Dr. George W. Truitt were close friends in the Masonic Order and civic affairs. Rabbis at Temple Emanu-El have spoken at First Church over the past fifty years, with Sheldon Zimmerman's Boswell Lectures in 1986 and Father's Day sermon in 1987 being the most recent.

Appendix 5

The Ku Klux Klan

The following information is almost totally derived from two books, both of them authored by the renowned Methodist historian, Walter N. Vernon. Those books are *The Methodist Excitement in Texas,* pp. 263-265. 1984, Parthenon Press, Nashville, TN, and *Methodism Moves Across North Texas*, pp. 251-253, 1967, Parthenon Press, Nashville, TN.

In the 1920's, many Texans and many Christian men grew increasingly frustrated when their efforts to stabilize their lives and beliefs seemed to be corrupted by a system they did not understand. Corruption seemed to be everywhere - in their politicians, in their schools, in their towns, and even in their churches. Out of this frustration the "Invisible Empire, Knights of the Ku Klux Klan" grew and flourished.

Founded in 1915 by a former Methodist minister in Georgia, this Klan had little in common with that of the Reconstruction era. Its self-proclaimed goals were "the preservation of law and order, protection of womanhood and orthodox Protestant moral standards, abstinence from alcoholic beverages, premarital chastity, marital fidelity, respect for parental authority, and maintenance of white supremacy."

The Klan's means of maintaining their beliefs included the flogging and physical intimidation of those adjudged by the Klan to be guilty of violating the prevailing moral standards. They publicly warned: "Booze peddlers, beware! Wife beaters, beware! Home wreckers, beware! Automobile parking parties, beware! Thugs and hijackers, beware! Loafers, get you a job and go to work. Women of questionable character, take warning and move on."

During the early twenties, many Protestant ministers and laymen were drawn into the Klan - especially the Baptists, Disciples, and Methodists. "Strong pressure was put upon us by prominent men in the community," recalls Arthur J. Moore, who was pastor of San Antonio's Travis Park Methodist Church, 1920-26, "It was not easy to stay out of the Klan."

George B. Dealey, editor of *The Dallas Morning News*, opposed the Klan vigorously in the paper's columns. To this end, according to Graham Landrum, Dealey brought Lynn Landrum to Dallas to write editorials of opposition to the Klan. *The News* gave prominence to condemnations of the Klan by Bishop W.N. Ainsworth of Georgia, who was in charge of the North Texas Conference from 1918 through most of 1922. The bishop criticized the friendly attitude shown toward the Klan by some ministers and "deplored any minister's influence on behalf of the Klan."

Basic causes underlying the resurgence of the Klan have been carefully analyzed by Charles C. Alexander:

The primary motivation for the spread of the Klan over Texas was not a nativist or racist impulse...but...a yearning for some force to correct the undesirable features of a rapidly urbanizing society...a quest for moral and social conformity...

Many Texans who found themselves living in a rapidly changing urban environment but clinging to the values of their rural backgrounds turned to the Klan which promised to preserve the rural-minded Texan's conception of what is right and wrong.

Eventually the majority of Texans – and Methodists – came to realize that the Klan's methods were not the answer to the problems emerging. But temporarily many fine persons were misled by the delusion of quick and forceful solutions as offered by the Klan.

Appendix 6

History of The First Methodist Church

Sometimes referred to as "the Little Red Book," the *History of the First Methodist Church*, Dallas, Texas 1846-1946 was compiled by Adolphus Werry. In his preface to the book, Werry expressed special thanks to the Chairman of the Board of Stewards, Harry C. Withers, for his generous help in preparing the copy for the book. He was also assisted by the other members of the Church History Committee, which consisted of E.J. Storm, L.O. McAdam, Mrs. George A. Brewer, and Mrs. J.M. Coble.

In explaining the format of the book, Werry wrote:

> *No attempt has been made herein to emphasize the hardships and sacrifices necessary to the secure establishment and maintenance of the church throughout good fortune and bad.*
>
> *To do so would have been to recount the trials and hardships which characterized pioneer days on all American frontiers.*
>
> *Churches are built and maintained by men and women who constitute the congregation. Unfortunately there is no accurate, dependable record of the identity and services of the noble men and women who kept this church alive and progressive.*

It is possible to recall some names of the leaders but to list all would be impossible due to the incomplete records at our command. Many less conspicuous and prosperous but whose gifts and services were no less sacrificed or effective are honored not by name but by the accomplishments of the past century.

For that reason treatment of personalities has been restricted largely to the men who have served as pastors. After much research we are able to present a partial record of them, and some of the laymen and women through whose efforts the church has been built up.

Although Werry's book offered no footnotes as documentation of his sources, acknowledgment was given to the following:

Mr. E.L. DeGolyer, Southwestern Micro-film, Inc.; Mrs. John Warnick, Librarian at Perkins School of Theology; Miss Mabel Law; Mrs. L.M. Osborne; Mrs. Graham Hamilton; Mr. Terrell Harper; the Reverend M. Phelan, author of *History of Methodism* in Texas; Mrs. G.A. McFarland and Dr. Olin Nail, Editor of Texas Centennial Year Book.

As stated in his preface, Mr. Werry concentrated primarily on the lives and service of the pastors of First Church, but he still managed to paint a picture of the life of the church, and gave names of prominent members of the time. In addition, he managed to find quite a few pictures of the pastors and some of the prominent Sunday School classes. It was obvious that the information he obtained did not come easy and that he spent many hours in research. He wrote, "Difficulties encountered suggest to us that more care should be taken to make and preserve the record of future activities of the church."

"The Little Red Book" proved to be a good source for the writing of this book, and references to it will be found in several chapters. It was published in early 1947.

Appendix 7

The Dickerson Chapel

The Dickerson Chapel was dedicated on Sunday, March 13, 1949 as a memorial to James D. and Lucy L. Dickerson, who were devoted members of First Church, Dallas for many years. It was built by their son, Clarence L. Dickerson, and his wife, Mary. They established it not only for "the worship of God in prayer and praise, but for the celebration of the holy Sacraments, for comfort to those who mourn, strength to those who are tempted, and light to those who seek the way."

The dedication ceremony was conducted by Rev. Robert E. Goodrich, Jr., with the assistance of Mrs. Margaret Terry at the organ, and Glen Johnson directing a choral group. A quartet, consisting of Arline Lasater, Mildred Glenn, Gene Lasater, and Tom Evans performed "Come, O Thou God of Grace," and Carol Lindsey sang the solo "How Lovely Are Thy Dwellings."

The outer entrance on Harwood Street was itself an invitation to turn from the busy street to the quiet of worship. The vestibule immediately suggests reverence as one approaches the place of worship itself, where every detail was planned to turn the thought toward the eternal things of God. The memorial window, above the altar with its cross, suggests confidence in the beauty and love of Christ.

The chapel was made purposefully small so that the solitary worshipper would not feel alone, yet large enough to make group worship, family services, marriage ceremonies and similar acts of devotion and sacrament possible. It seats approximately 120 people.

The chapel contains an Allen organ with chimes. Complete facilities are also provided for the reproduction of all types of recorded selections. Four hours of continuous music, auto- matically controlled, are possible.

The chapel has its own year-round air-conditioning system entirely self-contained and separate from the church building itself. A beautifully appointed bride's room is located near the vestibule, and many weddings are performed in this warm and spiritual setting every year. The architect for the chapel was Arthur Thomas.

Mrs. Pat Hurst (a long-time member of First Church and of the Aldersgate Class) supplied the information that the very first wedding was held on January 21, 1949, by which time the chapel was supposed to be completed. It was performed by Dr. Umphrey Lee, who was president of SMU at that time, with Mrs. Margaret Terry on the organ. At the time, due to bad weather, the Harwood Street entrance had not yet been completed as promised, and guests had to find their way to the chapel through the main church building.

Mr. and Mrs. Clarence Dickerson also created a trust fund for the future maintenance of the chapel in the amount of $20,000. Receipts from the fund were to be used for keeping flowers in the chapel each Sunday and for the maintenance of the furnishings and equipment. The Dickersons specified that the pastor, the Chairman of the Board of Stewards, and the treasurer of the church were to be trustees of the fund.

For some years, the adult Double Ring Class has been privileged to conduct their church school class in the Dickerson Chapel every Sunday morning.

Appendix 8

Westerfeld Memorial Methodist Church

Westerfeld Memorial Church was an extension of First Church in the West Dallas area from the mid-1950's through 1972. It was originally the brain child of "Pappy" Bounds, a retired Methodist minister and a member of Oak Lawn Church. He had the idea that the church needed to provide an outreach to the community west of the Trinity River and specifically the subsidized housing "project" built by HUD and the Dallas Housing Authority.

Pappy went to Dr. Robert E. Goodrich, Jr., in the early 50's and asked if First Church would be willing to support such a project — an extension church on land donated by the Westerfeld family. Dr. Goodrich agreed to take on the project. The land along Singleton Boulevard had an old house on it which was used for all programs for the first couple of years. Then in 1954 money was set aside through the Church Extension Service to build a multi-purpose sanctuary/meeting hall on the site. (Approx. $30,000)

Claudie McLeod was the first full time preacher/director of the center from 1955-58. McLeod was employed as a staff member of First Church with his assignment being Westerfeld. Westerfeld Church had at that time an all white congregation and stayed that way until the mid-1960's. The project, in fact, was completely segregated with separate sections set aside for whites, blacks, American Indians and Hispanics.

Westerfeld was always envisioned by Dr. Goodrich as a social service extension of the downtown church. So from the very beginning, in addition to the traditional tasks of a church such as worship services, Bible study, choirs, etc., Westerfeld always provided social services such as distribution of food and clothing, tutoring for the youth in school, and job placement for those out of work. In fact, over the years the social service aspect of the ministry far exceeded the traditional church function.

In 1958 McLeod left Westerfeld and First Methodist Church. In searching for a new preacher the name of Alton Vaughan was suggested by District Superintendent Miller. Vaughan had been affiliated with a Methodist Church in Forney, Texas, and was known for his work with and compassion for the poor. Walter Underwood, Associate Pastor at First Church, interviewed Mr. Vaughan, telling him of the difficulty of the job and that the church was looking for "someone who would wear out some shoe leather." Alton Vaughan took the challenge and the job. In the eight years he served as pastor the congregation increased from under 100 to 389 people at its zenith. It was during Vaughan's tenure that the racial mix of the Center and the Project changed drastically. Vaughan recalls that in 1965 the church was all white, and the greeters at the Sunday service asked him, "Preacher, what if some Negroes want to come in?" Remember, the mid-60's were the time of President Lyndon Johnson's "Great Society" with its legislated integration.

But Preacher Vaughan, speaking from his moral imperative, replied, "Let 'em come on in," which they did. By the time Vaughan left Westerfeld in 1966, there were, as an example, 58 voices in the children's choir — 29 black and 29 white. Such was the rapidity of social and racial change in the mid-60's.

After the exit of Alton Vaughan, Dr. Goodrich experimented with a part-time director for the Center. Charles J. Strack III was a recent graduate of Perkins School

of Theology, and was working with several welfare agencies and projects. He agreed to serve as a part-time director for what had become a predominantly black Westerfeld Center. In addition, Harold Raines, Associate Pastor of First Church and head of the Single Adults groups, took a great interest in involving the singles of First Church in service to the Center. So in 1967 and to its end in 1972, the lay people of the church took a great interest in helping out with all sorts of programs at Westerfeld, including visiting in the projects, tutoring the youth, conducting Bible studies, etc.

It was during this time that a real "two-way street" started to develop, according to Strack. The still predominately segregated projects had very little interaction with white folk, and this was one of their first opportunities to develop mutual trust and friendship.

The downside of having a part-time director and no real preaching was that the congregation began to dwindle significantly, down to about 20-25 adults and 40-45 children. Goodrich recognized this as a problem. He had always been generous in budgeting the Center (between $40,000 and $50,000 a year plus salaries) and decided he must be generous with staff as well.

Bill Cossaboom was appointed to serve from 1967 to 1971 as full-time Director/Pastor for Westerfeld. He expanded the participation of First Church members to include not only single adults but also entire families and significantly, the youth. Bill had a physical handicap which slowed him, but didn't stop him. His energy and will power were admired by everyone. In fact, his handicap created a sort of bridge of understanding between him and his parishioners, as if to say, "If I can do it, so can you." In speaking of those days in an interview by Jo Smith on February 28, 1989, Bill said, "One of the great things about the Westerfeld Project was that it was so well supported by the people of First Church, who gave not only money, but gave of themselves, their time, their energy, their moral fiber into the battle to see if we couldn't do something about

people who had a lot less than we... It gave me a new feeling of greatness of the human spirit; it really was a beautiful thing to watch happen."

In 1972, when Dr. Goodrich was elected a bishop, the pulpit of First Church was entrusted to Ben Oliphint. Early in Oliphint's tenure the District Superintendent, Zan Holmes, the first black superintendent in the Dallas District, approached Dr. Oliphint about donating Westerfeld Center to the District to become a church on its own, a new black church for the District. After much discussion, Oliphint agreed to give the church to the district, even though it was long believed that the only way Westerfeld could survive was by being subsidized from outside. This view turned out to be correct, as Westerfeld Memorial United Methodist Church closed soon after being donated to the district, due to lack of operating funds. The land was later sold by the District, the final event in the life of Westerfeld Church.

Appendix 9

The Rule of Law and the Right of Dissent

The increasing stresses in our society, growing out of strong differences over the war in Vietnam and the perpetuation of racial discrimination at home, make it essential that we understand the nature and implications of: dissent, civil disobedience, obedience to the law and seeking within the law redress for wrongs.

As Christians we seek God's will for our lives. We realize that in times of conflict we are called upon to "obey God rather than man" and hence may find ourselves at odds with temporal authority. At the same time we are constrained to act in humility and in the spirit of reconciliation. In this spirit we state the following affirmations:

One, We affirm the value and necessity of a society rooted in law and of a citizenry who respect law...Where particular provisions of law are unwise or unjust, the citizen must seek correction through the law's provisions for change, i.e. in the court...through the democratic process.

Two, We then affirm the right of dissent as an essential ingredient of any democratic society. The right of everyone to dissent is in jeopardy when the right of anyone is denied.

Three, We affirm the right of non-violent civil disobedience in extreme cases as a viable option in a democracy and as a sometime requirement for Christians who are to have no other God than the God of Jesus Christ. By civil disobedience we mean the deliberate and non-violent disobeying of a law believed to be unjust or unconstitutional, and the willingness to accept penalties for that violation. *(pp. 1254-5 Volume II, 1968 JOURNAL, GENERAL CONFERENCE, THE UNITED METHODIST CHURCH)*

Appendix 10

*Chairs of the Administrative Board**

1894-1900	William White
1920-21	C.M. Smithdeal
1921-22	P.A. Bywaters
1922-23	E. Gordon Perry
1923-24	Gus W. Thomasson
1925-26	J.M. Worsham
1926-27	J. Tom Owen
1930	J.M. McCormick
1935-36	E.B. Doggett
1945-47	Harry C. Withers
1947-49	Layton W. Bailey
1949-50	Dr. John Bradfield
1950-52	Dr. W. D. Jones
1952-54	J. Edward Johnson
1954-56	George Spurgin
1956	Vernon Singleton
1957-58	Lawson Goggans
1958-60	Gordon Yeargan
1960-62	Raymond Klein
1962-64	Sidney Terry
1964-65	Curtis Parker
1965-66	Dr. H. C. Henderson, Jr.
1966-68	Dr. George Boswell
1968-70	Frank Bacon
1971-72	Terrell Harper
1973	Yale Griffis
1974	Ben Spurgin

1975	William F. Nichol
1976	Ernie Martin
1977	Johnson Witsett
1978	Bert Cantwell
1979	Claire Cunningham
1980	Clyde F. Lacy
1981	Sam Barlow, Jr.
1982	Lucy Fewell
1983	Ralph Shannon
1984	Bill Melton
1985	Johnnie Marie Grimes
1986	Bill Bexley
1987	Ed Thompson
1988	Lonnie Land
1989-90	Beverly Brooks
1991	Mary Ruth Leavell
1992	Bill Regan
1993	Richard Stephens
1994	Nan Mulvaney
1995	Dan Hanmer
1996	Jean Wortley

*1894-1992 – As listed on plaque outside the church dining room.

Appendix 11

Pastors of First United Methodist Church

Orin Hatch	1846
Joab H. Briggs	1847
M.F. Cole	1848
Andrew Cumming	1849
Mames G. Hardin	1850
William K. Master	1851
Harvey W. Cumming	1852
William E. Bates	1853
Alexander Dixon	1854
L.C. Crouse	1854
Alexander Henkle	1855
Levi R. Dennis	1856
J.Y. Youngblood	1857
Archibald C. McDougal	1858
William T. Melugin	1859-60
William Shaw	1861
A.R. Dickerson	1862
Unknown	1863-64-65
W.C. Young	1866
W.H. Hughes	1867
Thomas M. Smith	1868
R.M. Thompson	1869-72
William F. Easterling	1873
A.C. Allen	1874

M.H. Neely 1875-76
H.A. Bourland 1877-80
W.H. Hughes 1881-82
W.C. Hefley 1883
L.M. Lewis 1884-85
W.P. Wilson 1886
T.R. Pierce 1886-87
J.R. Allen 1888-89
C.O. Jones 1890-91
E.L. Spragin 1892-95
W.K. Strother 1895
G.C. Rankin 1896-97
W.E. Boggs 1898-99
J.L. Pierce 1900-01
John M. Moore 1902-05
J.W. Hill 1906-09
G.M. Gibson 1910-13
Sam R. Hay 1914-15
S.H.C. Burgin 1916-20
Charles C. Selecman 1920-23
J. Abner Sage 1923
Carl C. Gregory 1923-31
William C. Martin 1931-38
W. Angie Smith 1938-44
Allen W. Moore 1944-46
Robert E. Goodrich, Jr. 1946-72
Ben Oliphint 1972-80
Walker L. Railey 1980-87
Hal N. Brady 1987-97

Appendix 12

Sesquicentennial Memorials/Honors

Allison, Susan, in memory of Leslie W. Land, Myra Elisabeth Allison and in honor of Mrs. Totsy Land and Ashley Erin Allison.

Ashton, Joyce, in memory of Martha Latimer.

Bacon, Helen, in memory of Frank E. Bacon and Sally Dancer.

Barrar, Jean and Family, in memory of Howard Barrar.

Britsman, Johanna, in memory of Palmer Britsman.

Burch, Eleanor, in memory of Eugene W. "Bill" Burch.

Business and Professional Women's Class in memory of William J. Johnston.

Camp, Arthur and Mary Jane, in memory of Lola Mae Credille.

Chapman, Glover and Joyce, in memory of Mr. and Mrs. M. J. Norrell.

Clark, William E. in honor of Rev. Ramon Womack.

Coffey, Jim and Lila in honor of children, Laura and Don Hand, Lisa and Frank Olive, Lou and Mark Anthony; and grandchildren, Ayesha, Aubra, Ian and Claire; in honor of LaVerne and Raymond Klein, Veta and George Boswell, Jo and Laadan Smith, The Reverend and Mrs. Wayne Odom, Lucy and Ernie Martin; in memory of Estelle Blanton Barber, Bishop and Mrs. Walter Underwood, The Reverend and Mrs. Forest E. Dudley; in memory and honor of Bishop and Mrs. Robert E. Goodrich, Jr. and Bob and Jean Wortley; and in memory and honor of

those who have served as teachers of our children in the church school.

Combs, Lorena, in memory of sister, Margaret.

Combs, Lorena, in memory of brothers and sisters: Rupert, Sybil, Bess, Aline, Ethel Lois, Katherine, Harrell.

Cunningham, Dale and Claire, in memory of Dennis and Clara Pickens.

Daugherty, W. G., in memory of Margaret Harrison.

Esgar, Ruth and Bob, in memory of Gordon Casad and Howard Grimes.

Foster, Renita, in memory of her parents, Raneta and Cleo Brown.

Frazee, Lola M., in memory of Robert C. Frazee.

Gammill, Bill and Lorabel, in memory of Mary Meeker and Sally Dancer.

Goodrich, Mrs. Robert E., Jr., in memory of Bishop Robert E. Goodrich, Jr.

Gregory, Hazel and Van, in memory of Dr. and Mrs. Carl C. Gregory.

Gullatt, Flora, in memory of Bishop Robert E. Goodrich, Jr.

Hale, Margaret, in honor of Lynda Hale Morgan and Howard and Laura Hale.

Haley, Doris Thompson, in memory of Charles R. Thompson.

Hallmark, Roy and Renee, in memory of Ethel Hallmark.

Handlong, Doug and Deanne, in honor of Bruce, Barbara, Amy and Wes Handlong and Dan, Doris and Davena Yoder.

Hanson, Paul and Mildred, in memory of John Fields Kershner and Hester Fields.

Hayes, G. W. and Nina, in memory of Bernie Harmon.

Henderson, Hodgie and Dorothy, in memory of Ellen Henderson.

Henke, Eva, in memory of parents Mr. and Mrs. Daniel Wm. Henke and brother Russell D. Henke.

Hine, Louis and Juanita, in memory of Myrl and Cliff Mask.

Ivey, Dr. Nathan, in memory of Mr. M. J. Norrell.

Ivey, Dr. Nathan and Dorothy, in memory of Dr. Howard Grimes.

LeRoy, Muriel, in honor of Marjorie Taylor; in memory of Philip LeRoy.

Liner, Reba, in memory of Mary Bridges.

Mangum, Dr. and Mrs. Charles, in memory of The Reverend Susan B. Monts.

Martin, Alice, in memory of The Reverend Susan B. Monts.

Mason, Martha, in memory of Agnes M. Mason.

McCarthy, Francille, in memory of Frank B. and Lucille H. Weber.

McFerrin, Grace Thompson, in memory of Charles R. Thompson.

McLure, Jay R., Jr., in memory of Fon McLure.

Merrill, Frances, in memory of Charles W. Merrill.

Morrison, Lucy Leigh, in memory of James David Dickerson, Lucy Leigh Dickerson, Clarence L. Dickerson, Mary S. Dickerson, Edwin A. Morrison.

Murray, Bonnie and Don, in memory of daughter, Sandy, Mildred Craighead Allen, and Mrs. Sue Ellen Harvey.

Nelson, Bernice, in memory of Clara and Dennis Pickens.

Pickard, Lawrence and Mary, in honor of Estelle Blanton Barber.

Roberts, Gladys, in honor of the teachers of The Norrell Class.

Rose, Leslie and Mary, in memory of Mrs. W. J. (Ida) Watson.

Schayot, Dianne and Emmet, in memory of Bob Wortley.

Shaw, Richard and Janet, in honor of First United Methodist Church Staff.

Smith, Walter, in memory of Kathleen Smith.

Stockton, Margaret, in memory of her mother, Mrs. Cora E. Pile.

Sturges, Minnie M., in memory of Richard Eugene Sturges.

Sweet, Jack and Margaret, in memory of Bishop and Mrs. W. Angie Smith and Geraldine Cantwell.

Taylor, Lee and Patricia, in memory of Grace and Paul Taylor.

Terry, Frances, in memory of Mrs. Nettie Durand.

Tuthill, Mrs. Georgia Sandlin, in memory of Mae Sandlin Fee.

Tuthill, Virginia, in memory of Marguerite Yater, Wallace Cobb Tuthill, and Harriett Harding Cobb Tuthill.

Vines, Vic, Tammy, Gable and Molly, in memory of Emily Erin Vines.

Walker, Herman and Jill, in memory of their parents, Mr. and Mrs. J. R. Walker and Mr. and Mrs. John Bowles.

Wallen, Susan, in memory of Donald L. Wallen; in honor of Rev. Ramon L. Womack, Rev. Jim and Catherine Reaves, and Dr. Hal N. Brady III.

Wicklander, Marie, in memory of Mel Wicklander.

Wilson, Carole, in memory of Thomas C. Wilson.

Wilson, Leta, in honor of Fred and Betty Martin; in memory of Harrell Wilson.

Wortley, Jean, in memory of Robert Wortley.

Yale Griffis Class, in honor of Lucy Fewell.

Yater, Mrs. Marguerite Sandlin, in memory of Mrs. Katie Sandlin.

Appendix 13

Sesquicentennial Patrons

Abbey, Mr. and Mrs. Leonard
Allen, Bob
Armstrong, William Lee
Ashton, Joyce L.
Babcock, Sherri
Balthazar, Ellen
Barnes, Don
Barrar, Mr. and Mrs. Howard
Batman, Stephen and Vicki
Behn, Susan
Bexley, Joan
Boswell, Veta
Brown, LeRoy and Christine
Brown, Ruth C.
Buchholz, Martha O.
Budde, Robert
Butler, Bruce and Kim
Campbell, Michael
Cantwell, A. L.
Cathcart, C. W.
Chapman, Dora
Chapman, Glover
Chawner, Martha
Clift, Gilbert
Cochran, Anne A.
Coffey, James T.
Crabtree, Vernie
Crow, Mrs. Trammell
Crowe, Roberta S.
Crutchfield, A. N.
Deschner, Jeanne
DeVaney, George
Dodd, Rebecca C.
Dorsey, Don and Sue
Downs, Joyce
Downs, Pat
Downs, Rae Jeanna
Druce, El Mina
Duke, Elaine
Eickmeyer, Walter A.
Estes, Margaret H.
Everett, Phyllis
Fermier, Robert
Fincannon, Ann and David
Frazier, Bill
Galloway, Jerry
Gammill, George W.
Garrett, Charlotte
Gary, Rollin F.
Gary, Wayne
Goss, J. W.
Gould, John

Gregory, John
Grimes, Johnnie Marie
Grisham, Marybess H.
Gross, Diane
Hale, Margaret
Hallmark, W. Roy, Jr.
Harned, Sue
Harper, Mr. & Mrs. Terrell R.
Henderson, Dr. and Mrs. Hodgie
Hicks, James and Nancy
Hinckley, Bront and Monica
Hine, Louis W.
Hirsch, Mary
Hodges, Mr. and Mrs. Jim
Holloway, Mike
Hooper, Marjorie G.
Howard, Carol
Howard, Doug and Rogene
Hudgins, Albert W., Jr.
Johnson, Catherine
Kelley, Mr. and Mrs. Floyd (M. J.), Jr.
Kepler, Betty and Sam
Kinsey, Roxann Collins
Kirsten, Gloria
Klein, Raymond
Kuser, Milton and Charlotte
Lacey, Leon C.
Latimer, Martha H.
Law, Mrs. Lemuel J.
Lawhorn, Dr. William J. and Anna
Learner, Lavelle
Leavell, Mrs. W. W.
Lee, Kent P.
Lemon, Charles N., Jr.
Lindsay, Wayne E.
Long, Gladys
Mabry, Mr. and Mrs. Allen
Maroney, David, Paula, Kevin and Diana
Marshall, Ron
Martin, Fred
Martin, Mrs. W. C.
Martin, Ernie and Lucy
Martin, Tom and Sondra
Mayes, Mr. and Mrs. Count
McAdams, H. D.
McLemore, Rev. Tim
McLure, Mr. & Mrs. Jay R., Jr.
Menking, Stan and Betty
Merrill, Charles M.
Monts, Susan
Morgan, Mrs. Ruby B.
Muench, Gayle and Fran
Myers, C. B.
Nichols, Victor, Jr.
Nicol, Nicki
Nighswanger, David
Noell, Millard and Edith
Noteware, David and Toby
Oliver, Frank, Lisa, Ian and Claire
Owens, Dollie and Harry (Robert L.)
Owens, Harry
Pardue, W. W.
Parish, Royce
Parkinson, Mr. & Mrs. Joe E.
Peadon, Gordon and Cookie (Carolyn)
Perry, Joan

Pickard, Lawrence
Pierson, William Alexander (Bill)
Piller, Dan
Porter, Wes
Powell, John
Prater, Minnealetha
Prigmore, Jack M.
Rankin, Pat
Redmond, Mr. and Mrs. Glenn
Reeves, Cherie A.
Roberts, Frances
Roberts, Gladys
Russell, Mrs. Joe E. (Mary Jane)
Sappington, Roberta
Schayot, Dianne
Schmidt, Homer
Shanks, Charlie
Sherwin, Bill C.
Sides, H. J.
Smith, Ellen
Smith, Mary Lee
Smith, Ralph R.
Stallings, T. D.
Stanford, Linda
Stephens, Millard
Stewart, Mary Lou
Stewart, Robin
Swan, Arnold
Taylor, Pam and Larry
Terry, Sidney G. and Margaret H.
Tever, Robert
Thomas, Mrs. Marion
Thompson, Edward P.
Tinkle, Marilyn
Trewitt, Manning B.
Vail, Addyebeth
Vaughn, Radie
Wallen, Donald L.
Wansbrough, Scott R. and Beverly
Ware, Nancy Lou
Watson, Paul and Betty
Webster, Frances
Welch, Pat
White, Mr. and Mrs. Baylor
White, Eloise
Wicklander, Marie and Mel
Willingham, Chuck and Trish
Wilson, Gayle
Woods, Glen W. and Cindy
The Yale Griffis Class

Illustrations

Interior of Trinity Methodist Episcopal Church, South

First Methodist Episcopal Church, South building in progress at Ross and Harwood, January 1925

Building continues on schedule, May, 1925

Board of Stewards and their sons in front of new building

Morning service in the new sanctuary

Dr. Carl C. Gregory in his study

Nell Catherine Autry, the first child baptized in the new church.

Mr. & Mrs. C.P. Irby, the first couple married in the new church.

A class of new members; 500 members were added during the year.

An early exercise class

Beginners' Department, Mrs. W. P. Delafield, Superintendent

Primary Department, Mrs. Walter Crow, Superintendent

Entrance to Dickerson Chapel

Carden Wesley Bible Class, Mrs. D. F. Carden, Teacher, 1917

Young women of the church

Women's class in front of the new sanctuary

Landrum Class

Brotherhood Class, 1946

Norrell Class photos (pp. 356-357) at their twenty-five year celebration, 1952

Aldersgate Class and their children, 1956

Wesley Fellowship Class, 1957

Men's Bible Class, Spetember 21, 1975

Front row: Rev. Walker Railey, Malcolm Shaw, Class President, Rev. Jim Reaves, Rev. Dudley Dancer, Dr. Ben Oliphint

Administrative Board, 1984

Primary Choir, 1959

Charter members of the Men's Bible Class,
right to left, Harry Massenburg, Dan Morgan, Adolphus Werry, S. Ray Allen, Layton Bailey

Golden Cross Founders
seated,
M.J. Norrell,
Charles Selecman,
Gus Thomasson,
standing,
Layton Bailey, Sr.,
Dan Morgan

A gathering of bishops who served as pastors at First Church
left to right, John M. Moore, Hiram A. Boaz, W. Angie Smith, William C. Martin, Charles C. Selecman

First Church's television program, "The Pastor Calls"

Staff reviewing scripts for "The Pastor Calls"

Round-Up made raising the budget fun

Rallying the cowboys and cowgirls at Round-Up

Endnotes

Chapter 1

1. Adolphus Werry, *History of the First Methodist Church, Dallas*, p. 9.
2. Rev. William Kinney Wilson, *"Early Methodism in Northeastern Texas,"* unpublished, Bridwell, S.M.U.
3. W. H. Hughes, Article in *The Texas Christian Advocate.*
4. Werry, op. cit., p. 14.
5. Charles A. Johnson, *The Frontier Camp Meeting*, p. 125.
6. Ibid, p. 12.
7. Ibid, p. 125.
8. Walter Vernon, M*ethodism Moves Across North Texas*, p. 116.
9. Werry, op. cit., p. 15.
10. Werry, op. cit., p. 18.
11. Elizabeth York Enstam, Introduction, *When Dallas Became a City.*
12. James D. Carter, *Education and Masonry in Texas*, p. 492.
13. John H. Cochran, *Dallas County*, p. 60.

Chapter 2

1. W. H. Hughes, Feb. 12, 1912 article in *The Texas Christian Advocate.*
2. Charles W. Ferguson, *Methodist and the Making of America*, pp. 20-21
3. John H. McLean, *Reminiscences*, pp. 129-130.
4. Rupert Norval, *Richardson Texas*, p. 219.
5. Walter Vernon, et al, *Methodist Excitement in Texas*, p. 74.
6. Ibid, p. 111.
7. Charles Elliott, *South-western Methodism*, p. 150.
8. George C. Smith, *Life and Times of George F. Pierce*, p. 469.
9. T. R. Fehrenbach, *Lone Star*, pp. 336-337.
10. Walter Vernon, *Methodism Moves Across North Texas*, p. 55.
11. Margaret Telford, Thesis, *"Slave Resistance in Texas"* S.M.U.
12. George Jackson, *Sixty Years in Texas*, p. 86.
13. *Clarksville Standard*, July 14, 1860.
14. Hofstadter & Wallace, *American Violence, Texas Slave Insurrection*, 1860, p. 203.
15. *Denton Chronicle*, May 12, 1984; Ed. F. Bates, History of Denton Co., p. 348.
16. George Jackson, *Sixty Years in Texas*, p. 91.
17. Elliott, op. cit., p. 153.
18. Vernon, op. cit., p. 89.

Chapter 3

1. George H. Santerre, *Dallas' First Hundred Years 1856-1956.* (No page number)
2. Fehrenbach, T.R., *Lone Star.* p. 358.
3. Adolphus Werry, *History of the First Methodist Church – Dallas, Texas 1846-1946.* p. 42.
4. Werry p. 34.
5. Unpublished manuscript. No stated author (probably Rev. R.G. Mood). Bridwell Archives, Adolphus Werry Box. (Notation "First Years" on cover.) c. 1899.
6. Walter N. Vernon, *Methodism Moves Across North Texas,* p. 254.
7. Werry, op. cit., p. 37.
8. Minutes of North Texas Conference, 1916, p. 104.
9. George G. Smith, *The Life and Times of George Foster Pierce c. 1888,* p. 492.
10. S. E. Morrison and H. S. Comminger, *The Reconstruction and the Passing of the Frontier,* pp. 4-50.
11. Unpublished manuscript, c. 1899.
12. Hughes History N.A.
13. John H. Cochran, *Dallas County 1928,* p. 135.
14. Werry, op. cit., p. 48.
15. Untitled manuscript.
16. Werry, op. cit., p. 51.
17. Werry (quoting John R. Allen), p. 62.
18. *The Dallas Daily Herald,* July 1, August 9, August 15, 1876.
19. *The Dallas Daily Herald,* June 15, 1876.
20. Werry, op. cit., pp. 53-55.

Chapter 4

1. *The Texas Christian Advocate,* Oct. 30, 1879.
2. Walter N. Vernon, *Methodism Moves Across North Texas,* p. 166.
3. *The Dallas Daily Herald,* May 19, 1895.
4. Adolphus Werry, *History of the First Methodist Church,* p. 60.
5. North Texas Conference Journal (1909), p. 50.
6. *The Dallas Daily Herald,* Jan. 7, 1887.
7. Vernon, op. cit., p. 107.

Chapter 5

1. Unknown author, *Brief History of Trinity Methodist Episcopal Church, South - Dallas, Texas.* Archives, First United Methodist Church, Dallas.
2. Gilbert H. Irish, *The Messenger* (Official Publication of Trinity Methodist Episcopal Church, South.) Vol 1, No. 8, Dec. 1, 1912.
3. A. V. Lane, (quoted by Werry on p. 119 of First Methodist "Red Book" History.)
4. John M. Moore, *Life and I*, p. 92.
5. Trinity M.E.S. Register of Members, 1902. Archives, First United Methodist Church, Dallas.
6. Norman Spellman, *A Century of Faith*, p. 55.
7. Lewis Howard Grimes, *Cloud of Witnesses*, p. 111.
8. Interview with W. W. Weston, Sr., Dec., 1988.
9. Trinity M.E.S. Quarterly Conference Minutes. Archives, First United Methodist Church, Dallas.

Chapter 6

1. Sam Atcheson, *Dallas Yesterday*, (1977), SMU Press, Dallas, pp. 149-150.
2. Adolphus Werry, *History of the First Methodist Church*, p. 66.
3. Werry, Ibid., p. 71.
4. George C. Rankin, *The Story of My Life*, p. 336.
5. Werry, op. cit., p. 73.
6. Rankin, op. cit., p. 343.
7. Franklin H. Mason, A Brief Historical Sketch of Pipe Organs in Methodism in Texas, (paper of unknown date), p. 5.
8. Richard C. Wade, et al, *A History of the United States*, pp. 538-539.
9. Werry, op. cit., p. 79.
10. Walter N. Vernon, *Methodism Moves Across North Texas*, p. 209.
11. John H. Cochran, *Dallas County*, (Dallas, 1928), pp. 263 - 265.
12. Ted Dealey, *Diaper Days of Dallas*, Abingdon Press, Nashville, (1966), p. 23.
13. Ibid, pp. 59-60.
14. Vernon, op. cit., p. 210.
15. Werry, op. cit., p. 81.
16. John M. Moore, *Life and I*, Parthenon Press, (1948), p. 92.
17. George H. Santerre, *Dallas' First Hundred Years 1856-1956*, (1956), Dallas, (pages not numbered).
18. Moore, op. cit., p. 93.
19. Vernon, op. cit., p. 133.
20. Dealey, op. cit., p. 62.
21. Lewis Howard Grimes, *Cloud of Witnesses*, (1951) Houston, pp. 94-96.
22. Santerre, op. cit., (pages not numbered).
23. George C. Rankin, *The Story of My Life*, pp. 351-353.
24. Adolphus Werry, *History of the First Methodist Church, Dallas, Texas* (1946), p. 87.

Chapter 7

1. Interview of Halcyon Shrader by unknown person, March 11, 1987.
2. First Methodist Church Centennial News, Vol.1, No.26, Dec. 31, 1946, pp. 5-7.
3. Adolphus Werry, *History of the First Methodist Church*, p. 95.
4. George H. Santerre, *Dallas' First Hundred Years*, 1856-1956, p. 33.
5. Walter N. Vernon, *Methodism Moves Across North Texas*, Dallas, p. 262.
6. Santerre, Ibid., p. 36.
7. Santerre, op. cit., p. 37.

Chapter 8

1. Len L. Northrup, interview by Jo and Laadan Smith, 9/11/1988.
2. Ibid.
3. Adolphus Werry, *History of the First Methodist Church*, p. 104.
4. Letter from Graham Landrum to Michael Campbell, 8/12/1988. First UMC archives.
5. Walter N. Vernon, *Methodism Moves Across North Texas*, p. 251.
6. Dora S.W. Chapman, interview by Gene O. Roberts, 9/21/1993.
7. Estelle Blanton Barber, interview by Gene O. Roberts, 6/28/1993.
8. George H. Santerre, *Dallas' First Hundred Years*, 1856-1956, p. 40.
9. This statement is on file in FUMC archives.
10. Dora S.W. Chapman, op. cit.
11. Estelle Blanton Barber, op. cit.
12. Len L. Northrup, op. cit.

Chapter 9

1. George H. Santerre, *Dallas' First Hundred Years,* 1856-1956, p. 44.
2. Ibid., p. 45.
3. Adolphus Werry, *History of the First Methodist Church,* pp. 132-142.
4. *Prominent Personalities in American Methodism,* p. 251.
5. Len & Mary Northrup, interview by Jo & Laadan Smith, Sept. 11, 1988. FUMC Archives.
6. Werry, op. cit., p. 114.
7. First Methodist Church Centennial News, Vol. 1, No. 26, Dec. 31, 1946, p. 2
8. Margaret Terry, interview by Marybess Grisham, April 27, 1988, FUMC Archives.
9. Roy H. Short, *History of the Council of Bishops of the United Methodist Church,* 1939-1979, p. 246. Abingdon Press, Nashville.
10. *The Dallas Morning News,* Sept. 1, 1961, Section 1, p. 10.

Chapter 10

1. Withers, Harry, *Dallas World*, November 8, 1946, p. 1.
2. Margaret Terry, Interview by Marybess Grisham, April 27, 1988, p. 5.
3. "An Announcement of Great Importance," *The Dallas World*, July 11, 1947, p. 1.
4. Announcement, *The Dallas World*, March 21, 1947, p. 1.
5. Reports, *The Dallas World*, July 23, 1948, p. 1; August 20, 1948, p. 1; September 17, 1948, p. 1.
6. Thelma Goodrich, interview by Claire Cunningham, July 29, 1988.
7. Glenn Johnson, interview by Bob Desmond, July 5, 1988.
8. Thelma Goodrich, op. cit.
9. Report, *The Dallas World*, December 28, 1949, p. 1.
10. "The Pastor Calls Story." Brochure, KRLD-TV, Fall 1953, p. 2.
11. Thelma Goodrich, op. cit.
12. Glenn Johnson, op. cit.
13. Frank Bacon, interview by Claire Cunningham, June 12, 1988.
14. Laadan Smith, interview by Jo Smith, January 30, 1989.
15. The Church School, Vol. 7, February 1954, p. 1.
16. Report, *The Dallas World*, August 27, 1951, p. 1.
17. "A Master Plan Study," A Proposed Program for the further development of Ministries and Services of First Methodist Church, Dallas, 1955.
18. Walter Underwood, interview by Bob Desmond, Spring, 1987, p. 10.
19. Ibid., p. 1.
20. Church Bulletin, First Methodist Church, May 8, 1958.
21. Glenn Johnson, interview, op. cit.

Chapter 11

1. *The Dallas World,* First Methodist edition, Oct. 21, 1960.
2. Interview of Dr. Ben Oliphint by Bob Desmond, 1987.
3. *The Dallas World,* First Methodist edition, Sept. 30, 1960.
4. *The Dallas World,* First Methodist edition, Sept. 7, 1962.
5. *The Daily Christian Advocate,* General Conference, Dallas, Tex. 1968, Vol.1, No.7, Apr. 30, 1968, p. 392.

Chapter 12

No endnotes for this chapter

Chapter 13

1. Bishop John Russell, interview in his office in Fort Worth, TX, Feb. 2, 1989 by Lillian Sills.
2. Russell, Ibid.
3. Karen Spencer, interview by Lillian Sills, Dec. 8, 1988.
4. Ibid.
5. Ibid.
6. Jo Biggerstaff, interview by Lillian Sills, Dec. 8, 1988.
7. Ibid.
8. Howard Grimes, op. cit.
9. Biggerstaff, op. cit.
10. Grimes, op. cit.
11. Grimes, op. cit.
12. Grimes, op. cit.
13. Biggerstaff, op. cit.
14. Written report to the Administrative Board, FUMC on Aug. 12, 1987, by Church Building Project Committee.
15. Johnnie Marie Grimes, interview by Gene Roberts, June 22, 1993.
16. Russell, op. cit.

Chapter 14

No endnotes for this chapter

Index

Abbott, Mrs. W. R., 160
Adams, Dee & Jack, 258
Ainsworth, W. N., 121, 122, 318
Alberghetti, Anna Maria, 188
Albright, Jacob, 221
Alderson, E. W., 72
Alderson, Mrs. E. Roy, 163
Alderson, Roy, 72
Aldredge, Sawnie R., 49
Alexander, Charles C., 318
Alford, George F., 67
Allen, A. C., 56, 57, 66, 71, 128
Allen, Florence (Mrs. George Gibson), 112
Allen, J. W., 69
Allen, John R., 56, 57, 70, 122
Althouse, Larry, 257
Anderson, Charles S., 8, 270
Anderson, E. W., 103
Anderson, Sherril, 270
Andrae, Ray, 293
Andrew, James Osgood, 31
Armstrong, John S., 105
Armstrong, Lee, 261
Asbury, Francis, 221
Ashton, Joyce, 304
Atherton, John, 304
Austin, Stephen F., 14
Autry, Henry, 257

Bacon, Frank, 186, 200, 280
Bacon, Mr. & Mrs. Frank E., 214
Baggett, Cindy, 291
Baggett, Mary, 240
Baggett, Wes, 210
Bailey, Layton W., 123, 181, 189
Bailey, W. H., 40
Balliet, Jim, 304
Barber, Estelle Blanton (Mrs. A. A.), 139, 140, 142, 145, 159, 160, 163, 178, 184, 186, 187, 193, 201, 204, 240, 241, 257, 259, 264
Barlow, Sam, Jr., 259, 287
Barrar, Howard, 206
Bass, Jim, 242
Bates, William E., 21
Beall, John, 291
Beaumont, Mrs. G., 55
Beck, Herman, 187
Beck, Toni, 218, 221
Bellamy, Amanda, 44
Bellamy, James R., 24, 33, 40, 44
Bellamy, Nancy, 44
Berger, Tony, 257
Bewley, Anthony, 38, 42, 44
Bexley, Bill, Jr., 280
Biggerstaff, Jo, 259, 263, 264, 276, 298
Biggs, Joab H., 16, 18
Binford, Della (Mrs. S. R. Hay), 114
Binkley, J. M., 50, 51
Bishop, Charles M., 113
Blake, Bruce, 291
Blaylock, Louis, 8, 49, 69, 72, 102, 103, 108, 121, 123
Boaz, Hiram A., 93, 164
Boggs, Walter E., 99
Bonath, Lamont, 269, 270, 272
Bookhout, John, 72, 102
Boswell, Brianna, 216
Boswell, George M., 194, 273, 294
Boswell, Dr. & Mrs. George M., Jr., 214, 216
Boswell, Mr. & Mrs. George M., 214
Boswell, Kama, 216

Boswell, Maia, 216
Boswell, Veta, 216, 287, 294
Bounds, "Pappy", 323
Bourland, Hiller Armour, 9, 59, 64, 66
Bourland, J. W., 143
Bowles, Ony (Mrs. Andrew Yeargan), 88
Bradfield, John, 184, 188, 214
Bradfield, Rev. & Mrs. W. D., 214
Bradfield, William D., 86, 122, 126
Bradford, Thomas L., 49, 84, 143
Brady, Brad, 286
Brady, Elizabeth, 286, 287, 290
Brady, Hal, 6, 66, 286-293, 295-300, 302-305
Brady, Jason, 286
Brady, Myron, 286, 290, 291, 294
Bragg, Dorothy L., 158
Brewer, Mrs. George A., 163, 319
Britten, Benjamin, 215
Brooks, Beverly, 292
Browder, Edward Cabell, 21, 27
Browder, Elizabeth, 21
Browder, Isham Bell, 27
Browder, J. B., 24
Browder, Lucy Jane Monroe, 27
Browder, Lucy P., 21
Browder, Pleasant, 28
Brown, Emily, 280, 289
Brown, John, 33
Browning, Gus, 185
Bryan, Gid. J., 185, 191, 215, 222, 223
Bryan, John Neely, 14, 25, 48
Bryan, Monk, 222, 295, 303
Bryce, Penny, 291
Buley, William, 40
Burford, Nat M., 23, 37
Burgher, B. M., 83, 101-103
Burgin, Samuel H. C., 87, 93, 107, 119, 120, 122, 144

Cabell, Ben E., 101
Cameron, M. C., 121
Campbell, Dennis, 293
Campbell, Michael, 126, 167
Cantwell, Bert, Gerry, 301
Carden, Norrine, 246, 257
Carruthers, Mr. & Mrs. W. F., (Kate Gibson), 112
Carrell, Jo Ellyn, 257
Carson, Fred, 172
Casabier, Cecil, 212
Casad, Gordon, 264, 280, 286, 287, 291, 292
Casad, Victor Earle, 266, 303
Chapman, Alan, 273
Chapman, Dora Stevenson Williamson, 56, 118, 128, 139, 150
Chapman, Earl L., 161
Chappell, Wally, 302
Chenewith, James M., 17
Childers, Bill, 263, 280
Childers, Mrs. J. V., 55
Clark, Hugh, 280
Clark, John, 31
Clark, W. F., 82
Clinton, Bill, 304
Coble, Mrs. J. M., 163, 319
Cochran Family, 14
Cocke, Mrs. A. A., 118, 128
Cockrell, Alexander, 22-24, 49, 103
Cockrell, Sarah, 24, 26, 35, 49
Coffey, Lila, 257, 259, 264
Coffman, Mrs. David, 184

Coffman, Eric "Hammond", 184
Cogdill, Karon, 302
Cole, James Reid, 102
Cole, M. F., 18
Connell, Dave, 257
Connor, W. C., 49
Cooper, Lamar, 205
Cossaboom, Bill, 325
Covey, Barney Lev., Jr., 161
Cox, Mary, 246, 257, 305
Craft, John, 269
Crouse, L. C., 22
Crowdus, J. W., 49, 67, 69
Crutchfield, Sarah A., 14, 21, 24
Crutchfield, Thomas, 14, 21, 33
Cullum, Jim, 241
Cumming, Andrew, 21
Cumming, Harvey W., 21
Cunningham, Ann Browder, 105
Cunningham, Claire, 6, 244, 269, 291, 296, 303

Dalton, T. M., 160
Daman, W. P., 127
Dancer, Dudley, 245
Davis, Charlotte Sims (Mrs. Nathan Yeargan), 89
Davis, Harvey, 179
Deal, Pat, 296
Dealey, George Bannerman, 72, 126, 146, 167, 318
Dealey, Tom, 100
Deason, Perry, 21
Decell, John Lloyd, 148
Decker, Mr. & Mrs. Jim, 193
DeGolyer, E. L., 320
Denman, Charles, 181
Dennis, Levi R., 23
Deschner, John, 297
Desmond, Allen Robert "Bob", 5, 12
Dickerson, Clarence L., 213, 291
Dickerson, James D., 102, 291
Dickerson, Lucy L., 291
Dickerson, Mary S., 213, 291
Dickson, Alexander R., 22
Dillard, James, 187, 257, 278
Doggett, David Seth, 52
Doggett, Edwin B., 121, 143, 145
Douglas, Jim, 136, 145, 146
Downing, Victoria, 244
Dudley, Forest E., 208, 223, 245, 249, 250, 257
Dudley, Vivian, 208

Easterling, William F., 55, 56
Eaves, Mark, 267
Edmondson, Howard, 161
Effler, Dana, 299, 302, 303
Effler, Tim, 299, 302
Ehricht, Mrs. J. J., 143, 160
Elliott, Charles, 37, 40
Elliott, Robert E., 201
Ellis, Aaron, 273
Engram, Clarence, 257
Estes, Bill, 188
Evans, Tom, 321
Evans, W. L., 67
Everett, W. C., 103, 123

Farrar, Robert, 218, 221
Ferris, Mrs. Royal A., 84
Fewell, Lucy, 287, 297
Fields, John W., 18
Finley, N. W., 72, 84
Florence, Fred, 183
Fly, Richard, 185
Flynn, Mrs., 102
Fogelson, Buddy, 20

Fondren, Mr. & Mrs. Walter W., 132, 159
Foote, Gaston, 242
Fortner Family, 14
Fosdick, Harry Emerson, 249
Foster, Daniel, 242
Fowler, Littleton, 31
Frank, Eugene, 232
French, G. W., 287
French, Royleen, 6
Froehner, Calvin, 187
Fuller, Mr. & Mrs. R. Warren, 214

Garison, Fay R., 161
Gary, Rollin, 267, 269
George, Marcus, 266, 289
Gibbs, Dr., 82
Gibbs, Willie, 82, 102, 118, 129, 160
Gibson, George Miles, 105, 106, 112, 122
Gibson, George, M., Jr., 112
Gibson, Kate, (Mrs. Carruthers), 112
Gibson, Maude, (Mrs. R. K. Withrow), 112
Gilcrest, Gil, 182
Gill, C. A., 69
Gillespie, C. C., 53
Glasper, Henry, 257
Glazier, Elsie, 223
Glenn, Mildred, 321
Goggins, Lawson, 191
Gondol, John D., 262, 264, 289
Good, John J., 48, 49
Goodrich, Robert E., Jr., 9, 11, 66, 175, 178, 179, 181, 182, 184-194, 196, 198, 201-203, 205-207, 209-214, 218, 220-223, 225-232, 234, 235, 237, 238, 241, 242, 248, 252, 264-266, 268-270, 272, 282
Goodrich, Dr. & Mrs. Robert, Sr., 228
Goodrich, Robert E III, 179, 230
Goodrich, Lucy, 179, 230
Goodrich, Paul, 179, 303
Goodrich, Thelma, 6, 179, 182, 184, 188, 213, 214, 221, 223, 291
Goodrich, Thelma Jean, 179, 230
Gorham, Leta, 296, 299
Graham, Billy, 249
Greaves, Sidney D., 163, 188
Greenberg, William, 316
Gregory, Carl C., 51, 124, 126, 136, 139, 150, 151, 223
Gregory, Carl, Jr., 150
Gregory, Emma Collins, 150
Gregory, Rev. Dr. John B., 150
Gregory, John Collins (Dick), 150, 223
Gregory, Sue Catherine Cain, 150
Gregory, Vann, 150
Griffis, Yale, 140, 269, 294, 295
Grimes, Howard, 9, 183, 184, 202, 232, 262, 263, 265, 266, 270-272, 274, 277, 282, 287, 290, 292, 300
Grimes, Johnnie Marie, 178, 183-185, 202, 218, 221, 263, 268, 280, 281, 292, 296
Grisham, Marybess, 165, 166
Grothe, Glenda, 265
Gruber, Rebecca, 296

Gullick, Margaret (Mrs. Samuel Ross Hay), 114

Haldeman, Ted, 280
Hallack, Eddie, 184
Hallmark, Roy, 297
Hamill, Carmen, 143
Hamilton, Mrs. George, 320
Hamilton, Mrs. P., 55
Handlong, Doug, 302
Handly, Mr. & Mrs. William Carroll, 213
Hanmer, Don, 300
Hardcastle, Connie (Mrs. Collis Irby), 136
Hardin, James G., 21
Hare, Almon Roberts, 161
Harless, C. M., 83
Harman, Lucian, 261
Harper, Terrell, 189, 273, 280, 320
Harrie, Buckner, 110
Harris, Bessie, 102, 110
Harris, New, 86, 122
Harris, Pierce, 197
Harris, William E., 161
Hartman, Mrs. I. C., 188
Harwood, Isabella, 21
Haskins, H. C., 69
Hatch, Orin, 15
Haught, Adam, 26
Hawley, H. H., 143
Hay, Horace, 114
Hay, Samuel Ross, 106, 107, 114, 115, 119, 122
Hay, Samuel Ross, Jr. 114
Hay, Stephen J., 49, 72, 84
Hays, "Preacher," 261
Hearne, Al T., 280
Heenan, Craig, 294
Hefley, W. G., 66
Henderson, Cynthia, 214
Henderson, Dorothy, 291
Henderson, Ellen, 214
Henderson, Hodgie, 258
Henderson, Dr. & Mrs. H. C., Jr., 214
Hendrix, Eugene R., 84
Herron, Jack C., 161
Heyt, Debra, 289
Hight, Fred, 289
Hildyard, Hobart, 185
Hill, James W., 103, 316
Hill, Joanne, 267, 271, 272, 277, 280
Hill, Lizzie, 56
Hinkle, Alexander, 23
Hitz, Sandra, 294, 302
Holbert, John, 301
Holmes, Zan, 205
Holt, Ivan Lee, 147
Hoover, Theresa, 224
Hope, Bob, 247
Hord, William H., 102
Houghton, Scotty, 193
Howard, Virgil, 295
Howell, Earl L., 143
Howell, W. H., 69, 82
Huey, Lulie (Mrs. A. V. Lane), 134
Hughes, W. H. "Uncle Buck," 9, 30, 44, 48-52, 56, 64-66
Hughston, Margaret, 145
Hunt, Viola, 52
Hunter, Edwin A., 193
Hunter, Kermit, 218, 221
Hurst, Mrs. Pat, 322
Hurst, Sydney C., 214
Hutchison, Kay Bailey, 304
Hylton, William H., 161

Irby, Collis P., 136
Irvine, J. T. P., 21
Ivey, Sara, 269

Jackson, George, 37
Jackson, Lee, 303
Janes, Edmund Storer, 37
Johnson, Glenn, 178, 180, 183, 187, 192
Johnson, James Weldon, 188
Johnson, Jesse Lee, 142, 143
Johnson, Lyndon Baines, 193
Johnson, Virginia K., 74, 77, 104, 105
Johnson, Walter J., 122
Jones, Alan, 188
Jones, Bevel, 186, 290
Jones, Carrie Blaylock, 214
Jones, Charles Octavious, 67, 72
Jones, E. Stanley, 208, 249
Jones, Jesse H., 121, 141
Jones, Mr. & Mrs. D. P., 214
Jones, Sam, 73
Jones, Shirley, 188
Jones, W. D., 184, 200, 214
Jones, W. K., 65, 67
Jones, Walter, 298
Jordan, Steve, 287

Kaiser, Kurt, 188
Kauffmann, Ron, 291, 298
Keeber, David, 301
Keller, W. J., 68
Kelley, Nancy Brooke (Mrs. Ben Oliphint), 238
Kemp, John, 217
Kennedy, John F., 125, 208, 236
Kern, Paul B., 148
Key, Joseph Stanton, 103
Key, Eugene Moreland, 171
Kilbound, Ed, 241
Killen, Anne (Mrs. J. A. Smith), 25
Kimbrough, Mac, 270
King, Martin Luther, Jr., 236
Kingsley, Charles, 288
Kirk, Ron, 303
Klein, Raymond, 188, 200
Knickerbocker, Hubert Delancy, 9, 84-86, 91, 109, 122, 138
Knickerbocker, Percy, 84
Knight, Mahlon, 302
Krebaum, Steve, 301

Lacy, D. A., 143, 161, 189
Land, Lonnie, 280, 291
Landrum, Dr. & Mrs. S. H., 173
Landrum, Graham, 126, 137, 167, 174, 318
Landrum, Lynn W., 126, 144, 160, 167, 169, 173-175, 318
Landrum, Mrs. Lynn W., 130, 144, 174
Lane, Alvin H. (son of A. V.), 134
Lane, Alvin V., 72, 84, 121, 122, 133, 134, 142, 143, 161, 165
Lane, John W., 49
Lasater, Arline & Glenn, 321
Latimer, Martha, 260, 301
Law, Elizabeth, 145
Law, Mabel, 320
Law, Mamie, 261
Lawler, John Hays, 161
Leavell, Annell, Annie Belle, Donald Alan, Stephan Ray, William Wyatt, 215
Leavell, Mary Ruth, 276, 290
Lee, Hamilton Iry, 161
Lee, Umphrey, 322
Lefkowitz, Rabbi, 316
Lewis, Mrs. A. S., 145
Lewis, L. M., 66-69
Lewis, W. C., 16

Lindbergh, Charles A., 139
Lindsey, Carol, 321
Lindsley, Philip, 59
Linkletter, Art, 249
Lipsett, Carol, 257
Liston, Arthur R., 241
Long, Gladys, 294
Long, Robert B., 294
Loud, I. B., 242
Love, Maggie, 257
Lovern, Ches, 202

Mackey, Bea, 301
Mann, Bill, 188, 241, 242
Maroney, Paula, 257
Marsalis, T. L., 102
Marshall, Jane, 217, 303
Marshall, S. J. E. (Sam), 273
Marshall, T. B. S. (Not a pastor, means, To Be Supplied at Marshall), 21
Martin, Donald Hankey, John Lee, John H., Leila Ballard, Mary Catherine, 152
Martin, Ernie, 258, 287
Martin, Paul, 132, 171
Martin, Sally Katherine Beene (Mrs. W. C.), 148, 152, 154, 181
Martin, W. B. J., 242
Martin, William Clyde, 110, 134, 139, 144, 145, 147-149, 152-155, 158, 163, 175, 181, 186, 221, 223, 230, 316
Masten, William K. "Bill," 8, 21, 49, 53
Masters, Henry, 293
May, Anabel, (Mrs. Landrum), 174
May, Fred, 192
Mayer, Fred, 207
Mays, C. E. (Count), 185, 273
McAdam, L. O., 319
McAnally, D. R. 42
McClure, Fon, 298
McClure, Jay, 298
McCollon, Gerald, 191
McComas, Mary, 14, 21
McCombs, E. Hal, 181
McCoy, James H., 119
McCullough, T. L., 160
McDonald, Jeanette, 188
McDougal, Archibald C., 24
McFarland, G. A., 186
McFarland, Mrs. G. A., 188, 320
McFarland, H. Neill, 163, 190
McGregor, Joel H., 145
McKenney, S. S., 114, 116
McKinley, William, 99
McKinnon, Mrs. M. J., 82
McLean, Jim, 213
McLean, John H., 44, 50, 51, 122
McLemore, Tim, 289, 296
McLeod, Claudie J., 189
McPherson, J. Mac, 299
McRae, Gordon, 188
McSwain, Warren, 184
McTyeire, Holland N., 51
Meeker, Charles, 182, 185, 187
Meeker, Jr., Charles R., 215
Meeker, Milburn, 203
Melton, Bill, 8, 269
Melugin, William T., 24, 33, 35
Meyer, Douglas, 268, 277, 301
Miller, Kay (Mrs. Barry Wallace), 216
Miller, Lora, 93
Mills, Marjorie, 6, 244
Minton, G. W., 17

Mitchell, Michael, 154
Monroe, James M., 27
Montgomery, C. D., 138
Monts, Susan B., 262-264, 277, 291
Mood, R. G., 49
Moon, Grady S., 161
Moore, Allen W., 161-163, 230
Moore, Andrew "Andy", 8, 23, 24, 49
Moore, Arthur J., 318
Moore, Bessie Harris, 110, 111
Moore, Fred, 257
Moore, George W., Jr. 102, 140, 142, 166
Moore, Hattie Rankin, 109
Moore, John M., 7, 66, 101, 102, 110, 125, 148, 151, 164, 181
Morgan, Dan, 123
Morgan, Sarah (Mrs. Benjamin Yeargan), 89
Morris, Ron, 191, 206, 242
Morton, Celeste, 165
Morton, Mrs. Robert, 145
Mouzon, Edwin D., 125
Mulvaney, Nan, 300
Munger, S. I., 72
Murray, Bonnie, 246
Murrell, Mr. & Mrs. R. J., 215

Nail, Olin, 320
Nash, Thomas F. (Tom), 72, 84
Nash, Willie G., 160
Nation, Carrie, 102
Neely, Matthew, 57-59
Newberry, Mrs. J. O., 134
Newcome, Mrs. T. W., 134
Nicol, Mr. & Mrs. William F., 215
Nicol, Nancy Jo, 215
Nicol, Noreen, 263
Nicol-Huber, Nicki, 6
Nicolai, Peggy (Mrs. Railey), 254
Noever, Bob, 191
Norrell, Mrs. M. J., 160
Norrell, Mabry Jackson (M. J.), 123, 128, 144, 160, 202
Northrup, Dolly, 136, 197
Northrup, Len L., 136, 146, 162, 197
Northrup, Lynn, 188
Novotny, Bill, 161

Odom, Carlton, Caroline, Laura, Wayne C., 222
Oglesby, Enslie O., Jr., 281
Old, J. A., 123
Oliphint, Benjamin Ray (Ben), 66, 201, 234, 235, 238-246, 252-255, 270, 275, 277
Oliphint, Clayton, 238, 303
Oliphint, Kelley, Mary Brooke, Stuart, 238
Oliphint, Nancy Brooke, 238
Oliver, Frank, 287
Onstott, Ed & Janice, 215
Opdenweyer, Julia, 91
Osborne, L. N., Jr., 161
Oswald, Lee Harvey, 211
Otterbein, Phillip, 221
Outler, Albert C., 190, 219, 221
Owens, Bess (Mrs. W. Angie Smith), 170
Owens, Boo, 257
Owens, Harry, 12, 143
Owens, George W., Jr. 161
Owens, Mr. & Mrs. George, 192
Owens, Johanna, 263

Owens, Mr. & Mrs. J. T., 125
Owens, Rev. & Mrs. G. W., 125
Owens, Robert, 280
Owens, Mr. & Mrs. Tom, 192
Ozier, Jim, 245
Ozier, Kathy, 238

Padgett, W. C., 69, 72, 102
Page, Patti, 247
Parmley, Helen, 252
Patterson, Marlene & Ronald, 6
Patterson, Sheron, 291, 293, 294, 302
Payne, Daniel, 15
Peabody, Elizabeth, 241, 242, 248, 302, 304
Peale, Norman Vincent, 249
Peele, William Walter, 147
Perkins, E. B., 101, 102
Perkins, S. B., 121, 143
Perry, E. Gordon, 121, 132, 145, 159, 163
Petty, Benjamin, 205
Phelen, Malcolm, 45
Pickens, Dennis B., 186
Pierce, Annie, 76
Pierce, George Foster, 32, 33, 69, 75, 315
Pierce, James, 75
Pierce, James Lovick II, 76, 99
Pierce, John Foster, 76
Pierce, Lovick, 69, 75
Pierce, Thomas Roberts, 69, 71, 75
Pipkin, Mary (Mrs. W. C. Young), 61
Pipkin, Rev. & Mrs. John F., 61
Pires, Major, 121
Pool, Joe, 265, 268, 282
Pope, W. Kenneth, 223
Powers, R. M., 56, 69
Prude, John Robert, 206
Pryor, Samuel, 23
Purcell, Clare, 148
Purkey, Walter, 245, 257, 280

Quillian, Dr. & Mrs. Paul, 226, 229
Quillian, Thelma (Mrs. Robert Goodrich, Jr.), 226, 229, 230

Railey, Meagan Nicole, 273
Railey, Peggy Nicolai, 253, 279, 283, 291, 292
Railey, Ryan Emerson, 261
Railey, Walker, 232, 245, 252-260, 262-264, 266-280, 282, 283, 297
Raines, David, Gayle, Harold A., Jr., Jimmy, Nancy, Steve, 208
Randell, Andrew L., 122
Rankin, Creed W., 108
Rankin, George C., 66, 69, 97, 98, 101, 108
Rankin, Martha Jane Clark, 108
Rankin, Mrs. G. C., 102
Ravert, Larry, 258, 264, 268
Ray, Rob, 269
Reardon, John, 188
Reaves, Jim, 245, 257
Rece, Warren Putnam II, 161
Regan, Bill, 293, 329
Reid, Sutton III, 161
Reverchon, Julien, 106
Rice, A. D., 14, 21, 49
Ringwald, Roy, 188
Roberts, Gene O., 6, 162
Roberts, Mrs. Gene O. (Frances), 139

Roberts, Jim, 241
Roby, Milton, 182
Rogers, Mr. & Mrs. William, 82
Roosevelt, Theodore, 99, 102
Root, Paul, 161
Ross, A. N., 22
Ross, Mrs. Andrew, 52
Rudin, John, 188
Russell, John, 232, 255, 283, 287
Russell, Mr. & Mrs. Lester A., 148

Sage, J. Abner, 124
Sampson, A. S., 21
Sanders, Susan Leigh, 262, 267
Sanderson, G. R., 69
Sanger, Alex, 315
Sanger, Philip, 315
Santerre, George M., 160
Scales, William H., 52-54
Schaller, Lyle, 299
Schultz, Mrs., 55
Scott, George C., 213
Scott, Handly, 213
Scott, J. E., 52
Scott, Sadie Rose, 213
Searcy, N. A., 102
Seay, R. B., 104
See, William D., 161
Selecman, Charles C., 7, 66, 92, 121-124, 131, 132, 147, 148, 158, 163, 178, 223
Sensabaugh, O. F., 118
Shannon, Ralph, 183, 258, 286, 287
Shapard, William, 185
Shaw, James L., 161
Shaw, William, 49
Shelton, Mr. & Mrs. C. C., 215
Shelton, Mr. & Mrs. H. K., 215
Sherwood, Thomas, 49
Shields, Mrs. Roy, 185
Shirkey, Albert P., 164
Short, Roy, 115
Shrader, Halcyon, 118, 127, 143
Shuhl, Rabbi, 316
Sills, Lillian, 6
Simmons, J. W., 143, 163
Simons, Florence, 242, 257, 294
Singleton, Vernon D, 188, 214.
Slater, O. Eugene, 170
Sloan, Joyce, 184, 185
Smith, A. Frank, 119, 144, 230
Smith, Bess Owens, 170
Smith, Bryant Wesley, 170
Smith, Glenn, 272
Smith, James Anderson, 16, 17, 25, 48
Smith, Jo, 6, 134, 216, 268
Smith, Laadan H., 162, 178, 186, 187, 193, 200, 246, 257, 264, 268, 280
Smith, McKee, 272
Smith, Sam, 36
Smith, Shelby Lee, 170
Smith, Thomas M., 53
Smith, W. Angie, 158, 159, 161-163, 168, 170, 223
Smith, W. Angie III, 170
Smith, William O., 187
Soderstrom, Elizabeth, 183, 234, 242, 257, 299
Spencer, Karen, 256-258, 275, 280, 282, 305
Spragins, Dora, 97
Spragins, Edward L., 96, 97
Spragins, Henry, 97
Spragins, Lide, 97

Spurgin, George, 188
Squires, Sarah, 298
Stephens, Richard, 298
Stevenson, Bessie Thompkins (Mrs. Claude) 118, 128
Stevenson, Claude, 128
Stewart, Mr. & Mrs. S. A., 82
Stinnett, Mr. & Mrs. Ray, 191
Stolte, Florence, 143
Storm, Ernie J., 134, 144, 319
Storm, Ernest J., Jr., 161
Storm, Rae Allen (Mrs. E. J.), 134, 142
Stovall, Charles, 293
Stowe, W. McFerrin, 232, 252, 255
Strack, Charles J. III, 324, 325
Straitfeld, Andy, 266, 272
Strickland, W. F., 191
Strother, William K., 97
Stuart, George, 73
Swink, Mrs. G. W., 52

Tabler, Rodney Charles, 161
Tackett, Belle, 214
Tackett, Hope, 214
Terry, Bruce, 267
Terry, George, 160
Terry, Margaret Hughston, 147, 165, 180, 183, 191, 192, 207, 212-214
Terry, Sidney G., 147, 189, 200
Terry, T. G., 102
Thomas, Arthur, 322
Thomas, M. H., 126
Thomasson, Gus W., Jr., 161
Thomasson, Gus, 8, 123, 124, 161, 162
Thompkins, Arthur, 128
Thompkins, Bessie, 118, 128
Thompkins, "Sister," 56
Thompkins, Mr. & Mrs. R. V., 128
Thompkins, Mary Frankie, 128
Thompkins, Richard, 128
Thompson, Marlin M., 24, 52
Thompson, Richard Watson "Uncle Dick," 53
Thompson, Ed, 280
Thornburg, John, 262
Thornhill, Betty, 291
Thrall, H. S., 42
Thruston, S. D., 84
Towers, Jean (Mrs. Robert Wortley), 247
Traylor, John H., 49, 99, 102
Truitt, George, W., 316
Tullis, John B., 23
Tunnell, Lane, 296
Turner, Gerald, 302
Tynes, John, 187
Tyree, William F., Jr., 161

Underwood, Don, 245, 303
Underwood, Walter, 178, 189-191, 205, 208, 231, 232

Vanberg, Harold, 184
Van Buren, Paul M., 289
Vance, Martin, 182
Vaughan, Alton, 193
Vaughn, Radie, 261
Velluci, Paul, 192
Vernon, Walter N., 6, 40, 317

Waddell, Donald W., 252, 253
Wade, Milam, 273
Walker, Doak, 178
Wallace, Mrs. Barry (Kay Miller), 216
Wareing, Helen, 289
Waring, Fred, 182, 188
Warnick, Mrs. John, 320

Washington, Bobby, 257
Waters, Ethel, 182
Watford, Jim, 302
Watkins, William Turner, 148
Watson, Elizabeth, 268, 289, 291
Watts, Bascom, 115
Webb Family, 14
Webb, Isaac, 16, 17
Werry, Adolphus, 6, 72, 98, 99, 112, 114, 140, 141, 159, 161, 163, 213, 319
Wesley, Charles, John, 32, 221
White, John, 287
White, William, 66, 69, 72
White, W. T., 143
Williams, Mr. & Mrs. Charles A., 214
Williams, Roger M., 214
Williamson, Beau, 267, 269
Williamson, Madeline, 215
Wilmoth, Joyce, 294
Wilson, Mrs. L. K., 180
Wilson, W. P., 68, 69, 71
Wingerter, Earl L., 161
Winn, Helen, 50, 53
Wise, Sandy, 257
Withers, Harry C., 163, 179, 319
Withers, Dr. and Mrs. Harry C., 213
Withrow, Mrs. R. K. (Maude Gibson), 112
Wolf, Peter, 185
Womack, Clay, 303
Womack, Ramon, 282, 286
Wortley, Gary, 208, 247
Wortley, Jean Towers, 208, 247, 287, 302
Wortley, Kathy, 208, 247
Wortley, Robert Thomas (Bob), 207, 213, 215, 218, 221, 242-244, 247, 248, 259
Wortley, Tom, 208, 247

Yarrington, John, 244, 257, 286, 289
Yeargan Family, 88, 89
Yeargan, Gordon, 188, 191
Yeargan, Mr. & Mrs. Gordon, 215, 216
Yeargan, James H., 82
Yeargan, Nathan A. F., 82, 88, 89
Yeargan, Powell, 82, 89
Yearsley, Merritt, 212
Young, Daniel F., 60
Young, John M., 61
Young, Marilla Ingram, 60, 61
Young, Mrs. W. C., 56
Young, William C., 48-52, 54, 56, 57, 60, 66, 102
Youngblood, Joshua Y., 23

Zachary, Sarah, 14, 21
Zimmer, Norma, 182, 241
Zimmerman, Sheldon, 273, 282, 316

Southern Methodist Univ.
3 2177 01805 9772

DATE DUE

JUN 14 2001
AUG 05 2004
OCT 18 2005

HIGHSMITH #45230
Printed in USA

BY 1730 .D34 C58 1997 c.2
206094

Church at the crossroads

BRIDWELL LIBRARY
SOUTHERN METHODIST UNIVERSITY
DALLAS, TEXAS 75275